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Benevolent

MISREPRESENTATION EXPOSED:

J. J. S. Pamphlet Box

BEING A DEFENCE OF THE

British and Foreign Bible Society

FROM THE ATTACKS OF

Rev. A. SUTHERLAND, and Rev. JOHN MUNRO,

BY

ALEXANDER RUSSELL,

Agent Nova Scotia Auxiliary Bible Society.

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MISREPRESENTATION EXPOSED.

LAST July, there appeared in Halifax a pamphlet bearing the title, "REASONS OF EXCEPTION TO THE CIRCULATION OF ROMISH VERSIONS BY THE BRITISH AND FOREIGN BIBLE SOCIETY; by Rev. A. Sutherland, Scotsburn, and Rev. John Munro, Wallace." The writers had previously assailed the British and Foreign Bible Society. In the *Record* of the Presbyterian Church for January and May, 1867, they charge the Society "with circulating versions of the Scriptures containing nearly all the essential doctrines of Popery." They insinuate that there are "Jesuits" on its committee. In their pamphlet they repeat these charges. The Society is accused of "violating its constitution." Of its committee they say, "It is beyond all doubt that Popery is a constituent element of the very committee itself;" "Unitarians" are on it "beyond all doubt;" "Socinianism, Puseyism and Jesuitism" are "leavening the committee and shaping its operations." In short, the work of the British and Foreign Bible Society—if these Ministers *write* "the words of truth and soberness"—is certainly work which any christian should hesitate to connect himself with.

Moreover, the writers are exceedingly anxious to promote the interests of the National Bible Society of Scotland. *It* was praised in the *Record* "because it furnished just such Bibles as we require." In the pamphlet an attempt is made to show that it performs more work, at less cost, than does the British and Foreign. All the influence the writers have been able to wield, has been exerted to break up existing Branches of the British and Foreign, and to form societies connected with the Scottish National. In some few places they have succeeded, and the writers are both Presidents of Branch or Auxiliary Societies, in connection with the Scottish.

Further, great efforts have been made to circulate the pamphlet: it has been advertised weekly more than four months. Still, *few* copies have been sold; but they have been lavishly distributed in certain localities. Not only to Presbyterians, but to Wesleyans, Episcopalians and others, have they been sent—some by post, some by other conveyances. In short, no stone has been left unturned, in many places in the Eastern part of the Province, to injure, as much as the writers possibly could, the British and Foreign Bible Society.

Now, if that Society is so bad as these gentlemen represent—if (quoting their words,) "to exonerate ourselves and to prevent our

church being compromised," they have written, published, and, unable to sell, have been generously giving away their pamphlet—what have they to say to the fact that about four-fifths of the Ministers of the church to which they belong support the British and Foreign Bible Society?—that the Synod of which they are members, in 1866 unanimously thanked the Society? Nay, if the British and Foreign Bible Society is so "Popish in its doings," what shall be said of the National Bible Society of Scotland? Does the latter Society ever remonstrate with its erring sister? I have read several of its reports, and I have seen nothing like it. Article vi. of its constitution says, "it shall . . . cultivate friendly intercourse, as well as co-operation, with other Bible Societies whose objects and interests are in harmony with its own." I have before me the Scottish Society's Report for 1868. I see no direct reference in it to *any* Bible Society *but* the British and Foreign; but, there are *ten* distinct references to *it*, and not one of them unkindly. On pages 20 and 21, the following occurs:—"The Directors would make grateful mention of the aid rendered to them in their labours in other countries by the British and Foreign Bible Society, with whom the most friendly relations continue to be maintained. Large numbers of the Foreign Scriptures, circulated by your Society, are obtained as required from their dépôts abroad at cost price. The Directors cordially rejoice in the continued prosperity of this parent of all the Bible Societies, and reciprocate the sentiment expressed in a recent letter from its senior Secretary:—'It is our most earnest wish to act in good faith and christian cordiality with your Society, and to offer you any facility which our means and appliances can supply. It is for the honour of the Bible and the good of our common cause that we should labour side by side in mutual love and confidence.'"

Perhaps the Rev. Messrs. Sutherland and Munro will in their next pamphlet kindly explain how, if what they have written against the British and Foreign Bible Society *is true*, THEY support and recommend to their people the National Bible Society of Scotland? Many to whom I have read the above extract are equally curious to read THEIR explanation.

But the pamphlet *is not true*. So far as it attacks the British and Foreign Bible Society it is one tissue of exaggeration and misrepresentation. Sometimes part of the truth is given as if it were the whole. In other cases there is no foundation whatever for the assertions it contains. These are plain words, and let my readers note whether or not they are proven. Never did I read such distortion of facts written by professedly christian ministers. Nor am I alone in this estimate of their work. A gentleman in London, intimately acquainted with the committee and work of the Society, writing to a friend in Halifax (who handed me the letter,) says,—“A more scurrilous and virulent production it has seldom

been my lot to wade through; and the feeling uppermost in my mind while perusing it was one of intense pity for the writers, who must have studied their Bibles to very little purpose. . . . To seek to instruct men who exhibit such ignorance would indeed be 'love's labour in vain.'

It would occupy too much time to expose all the misrepresentation which the pamphlet contains. Enough will be given to satisfy the minds of those who wish to obtain correct information on the matter in dispute.

On pages 4 and 5 the following paragraph occurs:—"If she" (Presbyterian church) "can countenance her ministers or members circulating, or defending the circulation, under the name of "Holy Scriptures," "Word of God," "The Truth," Bibles containing the Apocrypha, the work of uninspired men; the Popish versions, containing the leading doctrines of Antichrist; or the Unitarian Bible, culled of all that makes the Bible tidings of salvation to lost sinners,—then she has no right to impose the vows, or require the profession referred to, without limitations which would virtually nullify them."

If these words mean anything, they insinuate that the British and Foreign Bible Society circulate Bibles containing the Apocrypha, Popish Bibles, and the Unitarian Bible. Let us, omitting in the meantime "Popish Bibles," look at this "Apocryphal story."

It is an "old story," so far as Mr. Munro is concerned. I thought he had learned a lesson about *his statements* with regard to the Apocrypha; but I was mistaken. I feel tempted to quote a saying of the Wise Man's, but forbear. But I must make certain disclosures which will shew whether Mr. M.'s statements are or are not "Apocryphal." Years ago, in Wallace and elsewhere, he asserted that the British and Foreign Bible Society still circulated the Apocrypha. He refers, page 30, to a letter which he wrote 17th October, 1866; but he does not find it convenient to say that in that letter he also made the assertion that the *British and Foreign Bible Society* circulated Bibles with the *Apocrypha* in *Prussia*. After the appearance of the communication in the Record of January, 1867, expecting that the "Apocryphal story" might be brought out, I wrote (after I returned home) the following letter:—

TRURO, N. S., Feb. 13th, 1868.

To the Committee of the National Bible Society of Scotland,

Gentlemen,

Permit me as the Agent of the Nova Scotia Auxiliary Bible Society to bring the following circumstance under your notice:

Last October, while attending a Bible Society meeting connected with our Branch in Wallace, a letter, addressed to the Vice-President, written by Rev. John Munro, was read, from which I make the following extract:

"In the Report of the National Bible Society for 1865, page 20, the following paragraph occurs: 'The Rev. Daniel Edwards, the Society's hon-

orary Agent, Breslaw, has to contend with serious difficulties arising from the hostility of Lutheran Clergymen and Schoolmasters to the circulation of the Bible without the Apocrypha. Paragraphs have been inserted in the local newspapers warning the people against the so-called incomplete Bibles, sold by the Society's Agent. The influence of parties who stand high in the esteem of British Christians has been exerted to deter the Prussian Government from granting the same licenses to the Colporteurs of this Society as were secured to the Colporteurs of the British and Foreign Bible Society by the personal authority of the late King.'

Now it is evident from this Extract that one Bible Society is favoured by the Prussian Government, Clergymen, Schoolmasters, and the press, because it circulates what they reckon a complete Bible, containing the Old and New Testament and the *Apocrypha*. *That Bible Society is the British and Foreign*. I demand that this letter be submitted to your Committee and read at your Annual Meeting to be held this evening in Temperance Hall, &c."

Now gentlemen, as Mr. Munro founds his charge on an extract from your Report, permit me respectfully to inquire, do you know anything of the B. & F. B. S. circulating Bibles containing the Apocrypha in Prussia? Has your Agent there transmitted to you any such information? Would you please communicate to me what you *know* of the matter. I will not defend the B. & F. B. S., if the charge Mr. Munro brings is *true*. If it is false—and I believe it is—then allow me to state that Mr. Munro (whose name appears in last Report as President of the only Branch connected with your Society in this Province,) has been employing this statement, with other statements, to create an unfavourable impression against the B. & F. B. S., and to divert funds from it to the National Bible Society of Scotland.

I do not for one moment think that *you* approve of this nor after the kindly way you refer in last Report to the work of the B. & F. B. S. in this Province, you would wish any of our Branches to go down (as one of them I fear has partly at least) in consequence of this *Apocryphal statement*.

May I, therefore, respectfully request an answer as early as possible to this communication. You may if you deem it necessary, send this letter or a copy of it to Mr. Munro.

I am, gentlemen, &c., &c.,

ALEXANDER RUSSELL,
Agent N. S. A. B. S.

Rev. Dr. GOOLD,
Sec. N. B. S. of S.

I cannot tell what the Committee said, or did about my letter, but Dr. Goold wrote me the following note. The Doctor, it will be seen, lets Mr. Munro down *very gently*. But let that pass.

5th ST. ANDREW'S SQUARE, EDINBURGH,
March 2nd, 1867.

Dear Sir,

To catch the post of this week, I drop you this note to say, that it was a mistaken inference to draw from the passage in our Report for 1865, that the British and Foreign Bible Society circulated the Apocrypha. Since 1826 no Bibles have issued from its depositories, so far as I know, containing the Apocrypha. I believe they have been honourably faithful to the pledge which they then gave.

I am, yours faithfully,
W. H. GOOLD.

I cannot say *when* Mr. Munro received a communication from

Dr. Goold on this subject. But this I know, it was *September following* ere he disowned the statement, and then only after I had in the Presbyterian Witness *publicly challenged him concerning it*. He never, as far as I am aware, has expressed the least regret for having *originated and circulated* such a gross misrepresentation. One would think he would scarcely now venture to mention Apocrypha in connection with the work of the Bible Society. But he has: the *insinuation* is in the pamphlet. I need hardly say it is *utterly and entirely false*.

It is also insinuated (there is not the slightest proof given,) that the Society circulates a Unitarian Bible. The insinuation is false. Until something more than the groundless assertion of Messrs, Sutherland and Munro can be adduced on this point, it is unnecessary further to notice it.

On page 9 the following occurs:—

"Notwithstanding this, however, the London Committee as far back as 1813, entered into a hopeless correspondence with the British priesthood to obtain their consent to the printing and gratuitous circulation by the Society of an edition of the Douay Bible, being the very best of the Romish versions. When all was in readiness, the Rev. Peter Gondolphy, on behalf of the priesthood, replied as follows: 'The Catholic Clergy *will not relax a single principle* which has been in exercise to this time * * * nor give a Bible *even with notes*, into the hands of every one who might wish it but at the will, and under the direction of their Superiors.' Prot. Vol I, 259; Elliotte on Romanism, Vol. I, 94. This will show the value of the authority that said, and repeated 'The British and Foreign Bible Society steadily refuse to circulate the Douay Bible.'"

It is asserted here that the committee of the Bible Society in 1813 entered into a correspondence to secure the circulation of the Douay Bible. The proof given is "Prot. vol. 1," "Elliotte on Romanism." I have not been able to see Elliotte, but I have examined McGavin's Protestant. Sure enough, in it the Rev. Peter Gondolphy's name, and the circumstances pretty much as the writers have given them, are recorded, with this (in their estimation) trifling difference: *it was not the committee of the Bible Society at all!* The "Protestant" states that a "number of gentlemen in London, anxious to promote among Roman Catholics the circulation of the Douay Scriptures," entered into this correspondence. And the Rev. Messrs. Sutherland and Munro at once come to the conclusion, write, print, and send it to the few who will purchase, and the many who will only accept their pamphlet, that the "London committee" have done this. Is it not shameful? I "said and repeated" that "the British and Foreign Bible Society steadily refused to circulate the Douay Bible;" and I respectfully ask the reader who has an opportunity of looking into the "Protestant" to examine this matter. He will then see whether the two assailants, or the present defender of the Bible Society speaks the truth. As to whether the Douay Bible is or is not "the very best of the Rom-

ish versions," I shall in the sequel shew that the two writers are not the most competent Judges.

But of all the misrepresentations in the pamphlet, none are more glaring than the following, page 10 :—

"How the Colporteurs act on the field we cannot say; but the following table will shew how the Society act in the supply and price of Protestant and Romish versions, as may be seen from their report of 1867 :—

Protestant		Romish	
Bible.	Testament.	Bible.	Testament.
Italy.....1 = 1s. 4d.	1 = 7d.	1	1 = 6d.
France....2 = 2s. 6d. & Gs.	1 = 7d.	1 = 3s. 3d.
Portugal.....	1 = 1s.	1 = 3s.	1 = 7d.
Spain.....1 = 5s.	1 = 7d.	1 = 3s.	1 = 7d.
Holland...1 = 1s. 6d.	1	1
Germany..1 = 1s. 6d.	1	2 = 8s* & 10s.
6	5	5	6

*Evidently a typographical error.

From this it will be seen, that in their six languages there are as many of the corrupt as there are of the faithful versions on sale by the Society, with a very great advantage in favor of the Romish. For example, Martin's Bible costs 6s., while De Saci costs only 3s. 6d. In Portugal, though the entire Protestant Bible is printed it is not sold; the Testament costs 1s., while the Romish costs only 7d. In Spain, the Protestant Bible costs 5s., the other only 3s. In Germany there is no Protestant Testament printed by the Society, while two Romish versions of the New Testament are printed and circulated. These facts are undeniable and indefensible. They speak for themselves and require no comment."

"These facts are undeniable." Let us see. In the report of the B. and F. Bible Society for 1867, from which the writers quote, and on page 21, are the only advertised Italian Bibles and Testaments, with their prices affixed, which the Society sells. There is no difference between us as to which version is called Protestant and which Roman Catholic. Diodati's is the Protestant; the so-called Romish is Martini's. Now, on the page from which Messrs. S. and M. must have copied, *there is no copy of Martini's Bible advertised;—there is none sold*: and, unless these writers believed that the committee wilfully stated a falsehood, *they knew this*; for, in the Parent Society's Report for 1863, page 111, the committee state that not one single copy of Martini's Bible could be had at any of their dépôts. All were sold. None had been printed since 1824, and there was no intention of issuing more. That no New Testament of this version had been printed since 1852, and no more *would* be printed. These statements were copied at large into the Pictou Society's report for 1864. *Both writers had these reports and knew these facts*, and yet they say one Romish version of the Bible is still circulated in Italy! Further, in the Society's report for 1868, no copy of Martini's Testament is *advertised*. Be-

fore their pamphlet had appeared, the sale of *this version had been altogether discontinued.*

France is said to have *ten* versions of the Protestant Bible at 2s. 6d. and 6s.; one (so called) Romish at 3s. 3d. Here, also, there is no difference as to *which* version is called Protestant and which Roman Catholic. Ostervald's and Martin's are Protestant; De Sacy's is the (so called) Romish. In order that the reader may see how *truthfully* the writers have presented the matter, I take the following list of French Scriptures and their prices from page 20 (from which they copied) of the report for 1867:—

FRENCH.—Bible, Pearl, fcp. 8vo. Marg.Ref. roan, gt. edges, <i>Ostervald</i>				2	6
Ditto	ditto, with rims and clasp,	ditto	<i>ditto</i>	3	2
Ditto	ditto, coloured calf, marbled edges		<i>ditto</i>	3	2
Ditto	ditto, morocco, gilt edges		<i>ditto</i>	3	8
Bible, Ruby, 24mo.	coloured calf		<i>ditto</i>	1	8
Ditto	ditto, roan, gilt edges		<i>ditto</i>	1	4
Ditto	ditto, ditto, with rims and clasp,		<i>ditto</i>	2	0
Ditto	ditto, morocco, gilt edges		<i>ditto</i>	2	4
Bible, Nonpareil, 12mo.	sheep		<i>ditto</i>	2	2
Ditto	ditto, morocco, gilt edges		<i>ditto</i>	3	6
Bible, Pica, 8vo.	Persian bazil		<i>ditto</i>	3	6
Bible, Pica, royal 8vo.	with References, Persian bazil,		<i>Martin</i>	6	0
Bible, 8vo.	sheep		<i>De Sacy</i>	3	3
Testament, 32mo.	roan, gilt edges		<i>Ostervald</i>	0	7
Testament, 24 mo.	roan, gilt edges		<i>ditto</i>	1	2
Testament, 12mo.	sheep		<i>ditto</i>	0	10
Testament and Psalms, 32mo.	roan, gilt edges		<i>ditto</i>	0	9
The four Gospels, The Acts, Romans, and Hebrews, 32mo,					
limp cloth					
(Ostervald) seven portions, each				0	1
St. Matthew—St. Mark—St. Luke—St. John—The Acts					
—Epistle to Romans—I. and II. Epistles to the Corinthians—					
Epistles to Galatians, Ephesians, Phillippians,					
and Colossians—Thessalonians, Timothy, Titus and					
Philemon—Hebrews, James, and Jude—Epistles of St.					
Peter and St. John—Revelation—16mo. enamelled cloth,					
red edges					
(Ostervald) twelve portions, each				0	2

The reader will perceive there are *twelve* different editions of the Protestant Bible and *four* of the Protestant Testament issued and sold by the Society, while there is but *one* edition of De Sacy's Bible. This is hardly the impression which a perusal of the pamphlet would leave on the mind. Suppose *twelve* Protestants and *twelve* Roman Catholics should each go to purchase a Bible of his own version: the twelve Protestants might each procure a copy differing one from the other in size, binding, or price; the twelve Roman Catholics would have to content themselves each with one edition, one size, same style of binding and price. This is the way (so far as France is concerned) "that there are as many of the corrupt as there are of the faithful versions on sale by the Society, with a *very great advantage* in favour of the Romish!"

Referring still to the French Scriptures, they say: "Martin's Bible costs 6s., while De Sacy's costs only 3s. 3d." The writers take the *largest size, highest priced* Protestant Bible, and contrasts its *price* with the *smaller* Bible of De Sacy. From the pamphlet one would never suppose that the Protestant Bible could be had at 1s. 4d., 1s. 8d., 2s., 2s. 2d., 2s. 4d., &c., while De Sacy's cannot be got less than 3s. 3d. Farther, Martin's Bible is marked "Bible, Pica, 8vo. with references and Persian bazil, 6s. On page 19 the same kind of English Bible, in size, binding and references, is marked 6s. 6d.: that is, the French Protestant is sold 6d. lower than the same kind of *English Bible*. Again, the writers say: "In Portugal, though the entire Protestant Bible is printed, it is not sold." Here again there is no difference as to which version is the Protestant and which the so called Roman Catholic. D'Almeida's is the former, Pereira's the latter. Now the Bible Society *does not advertise Pereira's Bible for sale*. It has no copies of it. There is, however, a "grain of truth" in what the writers say. The Society many years ago *did* print Almeida's Bible. It was complained of on account of its uncouth idiom, antiquated style, and bad orthography. All the copies were sold. It was resolved, ere another edition was printed, to have it improved. Had the writers of the pamphlet turned to page 127 of the report for 1867 (from which they quote) they would, had they wished, have read the following:

"The edition of Almeida's New Testament, slightly revised to adapt orthography and idiom to modern style, has been printed in Lisbon; and it is intended to print the whole Bible of this translation similarly revised." So much for the assertion "In Portugal, though the entire Protestant Bible is printed it is not sold."

"In Spain," say the writers, "the Protestant Bible costs 5s., the other only 3s." Here they found it convenient to take the *lowest priced* edition of the so-called Roman Catholic Bible. But they did *not* find it convenient to state that the Protestant Bible is larger than the other, and more expensively bound. To any candid mind these circumstances would have been sufficient for one Bible selling at 5s., the other at 3s.

"In Germany," continue the writers, "there is no Protestant Testament printed by the Society." There is before me on the table on which I write, a copy of Martin Luther's German New Testament, printed by the British and Foreign Bible Society. I have sold several of them in this Province, in Lunenburg County. There are some *now* for sale at our Depots there. Some time ago I received a letter from a gentleman in London, intimately acquainted with the work of the Bible Society. He had read the Pamphlet and regarding this point he writes me—"Again in page 10 the following statement occurs: "In Germany there is no Protestant Testament printed by the Society? What will you say, when I tell you

that we have 10 editions, either of the Testament or Testament and Psalms of the Protestant version, that is, that we have 10 different forms in which it is bound and issued."

Can misrepresentation go much farther than this?

Messrs. Sutherland and Munro continue: "In Germany, two Romish versions of the New Testament are printed and circulated." They also mark 1 (so called) Romish Bible as printed there, and 1 Testament in Holland. Now, if by "Romish versions" the writers mean versions from the Latin Vulgate, (and if they do not mean this, their words are unintelligible,) then their statement is *not true*. The Bible Society circulates no versions from the Vulgate in Holland or Germany. The writers have named none; nor can they. I challenge them to name *any* version of the Bible from the Vulgate which the Bible Society circulates in these countries. There is none. Of the 200 or so different versions in which the Society circulates the Sacred Scriptures, *three* and one-half only are from the Vulgate. These versions are De Sacy's, Scio's, Pereira's, and a Polish New Testament, which, as it has not been referred to, there is no necessity for my noticing. I again repeat, and I challenge contradiction, only these *three* and *a-half* versions from the Vulgate are circulated. After these exposures of the misrepresentations contained in less than half a page, the reader can judge what credence should be given to the rest of the statements, and perhaps may think with me that, in the following extract from page 5 of the pamphlet, the words I have marked within brackets might be substituted for those used, and the two writers then "make a personal application of the whole:"

"Is not every person, of whatever position bound to be, faithful [truthful]? Who will be faithful [truthful], if not the Office-bearers and members of the household of faith? * * How can discipline be exercised with regard to sermons containing doctrines inconsistent with the word of God if the circulation of Bibles [Pamphlets] containing doctrines [statements] contrary to the whole tenor of that word, is to be countenanced, and still more defended."

On page 24, the writers say "only one Presbyterian Minister in all England is known to contribute to the funds of the British and Foreign Bible Society. This is rich. Only one! Is he "*faithless* among the *faithful*?" "Only one Presbyterian Minister in all England, known" to the Rev. Alex. Sutherland and Rev. John Munro, who "contributes to the funds of the British and Foreign Bible Society." It may be true that *they* know only one; but it is quite a different thing to say, there *is* only one. In Nova Scotia, Presbyterian Ministers are no-ways backward in contributing to the funds of the Bible Society; neither, I believe, are they in England. Why, even Mr. Sutherland, less than four years ago, contributed. I cannot say that ever I knew Mr. Munro to do so, and I will not accuse him of it. But when the writers make such

sweeping assertions respecting non-contributing Presbyterian Ministers of England, I would respectfully remind them that, perchance, these are like some other statements they have made. I suggest that on this point, as well as on several other subjects, they "understand neither what they say nor whereof they affirm."

Strange statements are made regarding the London committee, betraying something worse than ignorance. Not one of them is supported by any proof, unless the bare assertion of these "two witnesses" be received as satisfactory. Space will not permit diverting to them all. I will notice a few.

Unitarians, Ritualists, Puseyites, Papists, even Jesuits, are on the committee,—so say, or *insinuate*, the writers. I have visited repeatedly every County of Nova Scotia, am acquainted with every Branch Bible Society in it and its office-bearers, and I unhesitatingly assert that neither in Halifax nor outside it, neither in Pictou nor New Glasgow, is there a single Unitarian, Ritualist, Puseyite or Roman Catholic an office-bearer in the Bible Society, or a member of one of its committees. If not in Nova Scotia, why in England? These writers have the report of the Parent Society for 1867. I challenge them to turn to it and look at the names of the committee, Vice-Presidents, &c., and say who of them are Unitarians, who Ritualists, who Romanists? If they decline this, one will know what weight should be given in future to what they say.

Neither the writer nor these defamers of the Society are personally acquainted with a single member of the committee; but the writer has in his possession a letter written by a Christian Minister who is personally acquainted with each member, and who for years has been identified with the work of the Bible Society. Referring to this matter, he says:—

"They more than once speak of the rules of the Society having been infringed in deference to the opinions or pressure of Unitarians. This is distinctly a false accusation. No Unitarians have ever been on the Committee or influenced the Committee in the course they have pursued. The same may be said concerning the writers description of the Committee as now constituted. We have no Puseyites, or Ritualists among us; and the statement that it is "Beyond all doubt that Popery is a constituent element of the very Committee itself," is as gross a libel and falsehood as was ever penned."

Passing much that might have been noticed, on page 27 the following occurs:—

"Another important point is that of financial economy. The last Report of the B. & F. B. S., shows an expenditure of £212,318 sterling in the proper work of Bible circulation, and with this a circulation of 2,383,380 copies or 1s. 9d each. The last Report of the Scottish National shows an income of £13,833, with a circulation of 245,134 copies, being 1s. 2½d. each. Or in other words, if the funds of the B. & F. B. S. were managed with the same economy as those of the Scottish, their circulation should be 3,731,800, or nearly a million and a quarter more than were actually circulated. Let the man who can, explain this satisfactorily. We confess our inability to understand it; as both labour chiefly in the same field."

Now, without adverting to the fact that the *expenditure* of the one Society is contrasted with the *income* of the other, nor prying too curiously as to whether or not the sum alleged to have been expended by the B. & F. B. S. has been *all* spent in "the proper work of Bible circulation," there are other things to be considered which shew the comparison an unfair one. Both Societies do not "labour chiefly in the same field," as any one may perceive by reading their reports. The B. & F. has extended its operations to countries where the National does nothing. In some of these, Iceland for example, the expenses of Scripture circulation are very great.—Moreover, the B. & F. furnishes the Scriptures to the blind (which are very expensive,) not only in the English, but in other languages. Every year it is assisting the bringing out of new translations of the Word of God. It gives away the Scriptures to an extent to which the National does comparatively little. Let one glance at the recorded grants, pages 83–88 in the appendix to the annual report, then read through the report of the Scottish National, and say if Messrs. Sutherland and Munro's statement is fair.

But there is *one* fair test of comparison. Take any one country in which both Societies labour: look at the number of copies of Scripture circulated in it by each, and the expense incurred. Now, I am prepared to meet the writers on this ground, and shew that the British and Foreign Bible Society circulates the Scriptures at *less cost* than does the National Bible Society of Scotland.

I have before me both Societies' reports for 1868. On page 33 of the National, I find that in Italy, during the previous year, on an average 18 colporteurs had been employed, who had altogether laboured 933 weeks, and circulated 4328 copies of the Scriptures, at an expense (page 77) of £860 5s. 6d. 933 weeks spent in this work gives a circulation of between 4 and 5 copies a week, *less than one copy a day*, while the expense to the Society was nearly 4s. for every copy disposed of. On page 119 of the other report I find that, during the same year, in Italy the number of colporteurs employed by the British and Foreign Bible Society was 34, and these sold 37,906 copies of God's Word, at an expense (page 115, appendix) of £1,522 15s. 3d., or 9½d. each copy! Suppose two persons in Nova Scotia had last year sent each a dollar, one to London, the other to Edinburgh, with instructions that the money should be expended in circulating the Scriptures by colportage in Italy. The dollar to the N. B. S. of Scotland would have paid the expense of the *sale* of *one* copy of the Scriptures; the dollar to the B. & F. B. S. would have paid for the *sale* of nearly *five*. Both Societies in Italy circulate the same version. Why such disproportion in the expense incurred, I cannot say. I would not have adverted to this, had these defamers of the Bible Society not introduced the question of expense. They had no occasion to do it. It was not even necessary in "Reasons of exception to the circu-

lation of Romish versions," to have alluded to it at all. And I think when the members of committee of the N. B. S. learn what the Presidents of two of their Auxiliaries in Nova Scotia have done, they will say—"Save us from our friends."

Another point: on page 28, adverting to the report of the committee of the Pictou Society, Mr. Sutherland, after courteously stating that "a slander is here insinuated," proceeds,—“Will the committee name the place where Mr. Russell *did not obtain a hearing?* And further, Scotsburn seems to be the place particularly meant. The Branch there, nearly a year previously, resolved, without a dissenting voice, to connect with the Scottish National Bible Society. Mr. Russell did what he could to induce them to reverse their former resolution, and had patient hearing to the last word, but no resolution *passed*, or even proposed to the meeting.”

Here, as elsewhere, Mr. S. gives only part of the truth. In Oct., 1866, I visited Scotsburn (it was called Rodger's Hill then,) to plead, as I had done on former years, the cause of the Bible Society. At my former visit in 1865, Mr. Sutherland had publicly intimated the meeting, and rendered all the aid in his power. At this time he refused to give notice of the meeting; but of this I knew nothing till I had it from his own lips on the forenoon of the day appointed. I was anxious to get a hearing, but there was a difficulty. Scotsburn is a rural district. The only way I could give notice was to go to the school: I went, and intimated a meeting in the evening. Very few persons, not more than from twelve to twenty, assembled. They “gave me patient hearing;” but they *did not form ONE-TENTH part of the Branch Society of the place!*—The reader from this explanation will see, *if there is* “insinuated slander,” where it lies.

At the bottom of the same page, referring to the charge made against the Bible Society of still circulating the Apocrypha, Mr. Sutherland says: “It was never spoken of at Scotsburn, Earltown, or River John, the places there indicated.”

At the meeting held in Mr. Sutherland's church, Scotsburn, Oct., 1866, one of his people, a Mr. Ross, publicly stated that he believed the British and Foreign Bible Society still circulated the Apocrypha: that a Minister had stated so “in this very church.” Let Mr. S. reconcile this with his assertion that “it was never spoken of at Scotsburn.” I do not charge *him* with making the “Apocryphal statement.” Mr. Munro had been in Scotsburn between the times of my visits. But that it *was* made, and in his church, Mr. Ross publicly stated in the hearing of all present.

There are in the pamphlet many other misstatements and exaggerations, which want of space and limited time compel me to pass unnoticed. Enough has been “exposed” to prove that in matters of fact these writers cannot be depended on. As a mathematician from a given arc, may easily describe the whole circle, so may the

reader, from the exposures already furnished, judge as to the *truthfulness* of the pamphlet—how far on matters of fact it is reliable.

The very advertisement in the Presbyterian Witness, intimating its sale, misrepresents the truth. The pamphlet was issued in Halifax last July. I obtained the copy I have about the middle of that month. A few days after it was for sale in Truro, and doubtless in other places. Few copies were sold. Towards the end of October there appeared in the Witness an advertisement DATED 24th OCTOBER,—"JUST PUBLISHED: REASONS," &c. That is, more than *three months* after the pamphlet was for sale, this advertisement, dated 24th October, appeared, and has been continued in the paper, week after week, to the present, 20th Feb.

I put it to those who love the truth,—Is this right? How will such conduct as I have been exposing appear before HIM who has forbidden all misrepresentation—all deception; who "requireth truth in the inward parts?" Had every version from the Vulgate, circulated by the Bible Society, been as corrupt as these writers allege—nay, even worse than they have represented,—*why* have they so distorted facts? Is not this, taking even their own ground, "doing evil that good may come."

But these misrepresentations have not been confined to the facts adverted to. The "Versions objected to" will now be more particularly considered. The reader will see whether, with regard to them, "the truth, the whole truth, and nothing but the truth," as bearing on the question at issue, has been told by the Rev. Messrs. Sutherland and Munro.

Before proceeding to notice the Vulgate version circulated by the Bible Society, some preliminary matters must be explained.

Every intelligent reader of his Bible must have observed that, in almost every part of the New Testament where there is a quotation from the Old, there is a slight difference in the words. This is, because our Blessed Saviour, in all his recorded references to the Old Testament, quoted invariably from the Septuagint. The Apostles also did so *generally*. The Septuagint is a translation of the Old Testament, made into the Greek language three hundred years before Christ, through the efforts of Ptolomy Philadelphus (one of the kings of Egypt), by 70 elders of the Jews; hence its name Septuagint. This translation was generally, though not exclusively, used when our Lord was on earth, and for many years after. In the fourth century, Jerome, one of the Fathers of the church, made a new translation of the Scriptures—the Old Testament from the Hebrew, the New from the Greek—into the Latin. The Latin tongue was then generally spoken: hence the name of this translation, "*Vulgate*." After some time the Vulgate was received with high favour. The Council of Trent, which met in the 16th century, sanctioned it. This fact has, in the minds of some Protestants, raised a prejudice against it. This is unreasonable.

The decision of that Council could neither make the Vulgate better nor worse than it was before. If *good* before, it did not *then* become evil. If *bad* before, the act of the Council made it no better.

As to the general character of the Vulgate, let the following testimony be weighed. Speaking of Jerome and his work, the translators of our English Bible say : " he rendered, by his learned and pious labours, such eminent service to the christian cause, as will hand down his name with honour to the latent posterity."—The Rev. T. Hartwell Horne, an eminent Episcopalian, observes : " Our learned countryman, John Bois, has successfully shown that in many places the modern translators had unduly depreciated the Vulgate, and unnecessarily departed from it : and Father Simon has proved that, the more ancient Greek manuscripts and other versions are, the more closely do they agree with the Vulgate. Although it is neither inspired, nor infallible, as certain advocates of the Romish church have attempted to maintain, yet it is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions." Dr. Adam Clarke, perhaps the most learned man who has ever appeared among the Wesleyan Methodists, says of the Vulgate : " I often quote this version, which I consider to be equal to a MS. of the fourth century. With all its imperfections, there is nothing essential to the *faith* or *practice* of a genuine christian that may not be proved by it ; but it certainly can never come into competition with the *Original* Greek, nor indeed with several of the ancient versions."

Dr. George Campbell, one of the most learned Presbyterians of his day, says of the Vulgate : " Many Protestants, on account of the declaration of its authenticity solemnly pronounced by the Council of Trent, cannot avoid considering it as a Popish Bible, calculated for supporting the Roman Catholic cause. Now, this is an illiberal conclusion, the offspring of ignorance, which I think it of some consequence to refute. It is no further back than the sixteenth century, since that judgment was given in approbation of this version—the first authoritative declaration made in its favour. Yet, the estimation in which it was universally held throughout the Western churches was, to say the least, not inferior before that period to what it is at present ; and we may say with truth that, though no judicious Protestant will think more favourably of this translation on account of their verdict, neither will he on this account think *less* favourably of it. It was not because this version was peculiarly adapted to the Romish system that it received the sanction of this synod, but because it was the only Bible with which the far greater part of the members had from their infancy been acquainted.....It is but doing justice to say that it is no way calculated to support Romish errors and corruption.....For my own part, though it were my sole purpose, in recurring to a

version to refute the absurdities and corruptions of Popery, I should not desire other or better arguments than those I am supplied with by that very version, which one of their own councils has declared authentic.

Dr. Campbell wrote the above years before a single Vulgate version had been circulated by the Bible Society. The reader is requested to weigh *his* testimony, as well as the testimony of the other authorities given, with the unsupported assertions of Messrs. Sutherland and Munro as to the Popish nature of the Vulgate, and decide as to *which opinion is the "more probable."*

But the writers say the Vulgate itself is corrupted. That there are different readings, is granted; but do not these writers know how numerous are the different readings which scholars have found by collating ancient MSS. of the Scriptures? The real question at issue is this: Is the Vulgate, from which the versions complained of are made, materially different from what it was as written by Jerome? The Editorial Superintendent of the Bible Society furnishes an answer. I give his words: "The book, as it is now usually printed, is not very different from what it was when it left Jerome's hands, due allowance being made for the changes which all works often transcribed must undergo. This may be proved by comparing the printed editions with the copies of the old manuscripts, which have lately been published by two learned Germans—Professor Tischendorf and Professor Ranke."

A few days ago I had a letter from the same gentleman, who has seen the very edifying pamphlet I am exposing, in which he says, "I defy any one to *prove a single Romish doctrine*, either from the Vulgate, or from any translations from the Vulgate, which we circulate."

Many—not all—of the versions of the Scriptures which Roman Catholics use have been made from the Vulgate. When the British and Foreign Bible Society commenced its work on the Continent of Europe, for some years, as the writers say (and it is encouraging to find them accurate), the versions circulated were exclusively Protestant.

During these years comparatively little was done by the Bible Society among Roman Catholics. In some countries, however, Roman Catholics had themselves commenced to circulate the Scriptures. For example, in 1805-6 a Bible Society had been formed in Ratisbone, a city in Germany, by Roman Catholics, to circulate their own version of the Scriptures, without note or comment. There was no objection expressed *then* to these versions being circulated. All were gratified that Roman Catholics had moved in the work of circulating the Scriptures. Years after, the committee of the Edinburgh Bible Society (in their second annual report) said: "We have lived to see the day when the members of the Romish church have, in various European languages, received and

circulated the Sacred Volume, and when even a Bible Society has been established by people of that persuasion."

Six years did this Roman Catholic Society exist; and, unaided by Protestants or by the British and Foreign Bible Society, it had circulated 60,000 copies of the Word of God. At the same time, a Protestant Bible Society had been formed in Germany. It had been largely aided by the British and Foreign; and while the unassisted Roman Catholic had circulated 60,000 copies, the Protestant Bible Society had only disposed of 12,000, and these almost wholly among Protestants.

It soon became apparent that if Roman Catholics were to be reached at all by the Society, other versions along with the Protestant must be circulated. In each country where a change was introduced, for a period of from 7 to 14 years the Protestant version was *exclusively* used. Then, after the most careful inquiry and examination, and after the matter had been time after time pressed on the committee, from about the year 1813 on to 1820, one version after another from the Vulgate was adopted and circulated along with the Protestant version. There was no concealment of the fact: it was referred to in each annual report. From 1814 to 1820 (when the last Vulgate version was adopted), and from 1820 to 1837, there was hardly a voice raised against the practice.—During some of these years a fierce controversy in connection with the circulation of the Apocrypha was carried on. Some of these Vulgate versions were denounced because they contained the Apocryphal books, *never because they were Popish*. About 1838, considerable discussion arose in England in connection with the subject. In the report for 1839, the committee gave reasons and explanations which were generally considered satisfactory. Other defenders of the Bible Society appeared, and the opposition nearly died out. Little was heard of the controversy in Nova Scotia. A few years ago, Messrs. Sutherland and Munro were in blissful ignorance of the whole matter. In Wallace, in 1862, I found Mr. Munro president of the local Branch Society. In 1865, Mr. Sutherland helped me in pleading the cause of the Society in Earltown and West Branch, River John. But both had read pamphlets against the Society; and without inquiring as to what could be said on the other side, besides opposing the work in other ways, "rushed into print," first in the Record, next in the Witness, and then by giving to the world their renowned pamphlet.

It has been said that the only versions *now* circulated from the Vulgate by the Society, are three and one half: De Sacy's in France, Scio's in Spain, Pereira's in Portugal, with a Polish Testament to which, (in the Pamphlet,) no exception is taken. *Martini's* was circulated. It is now discontinued. The Latin Vulgate itself is *not* circulated.

De Sacy's version is more than 200 years old. It was the pro-

duction of the men of Port Royal,—the men whom the Jesuits hated so much—the men who clung to the doctrine of Augustine on the subject of Divine grace, in opposition to the doctrine of human merit. These men pleaded for the full instruction of the people in all the doctrines and precepts of christianity and that for this purpose they should be furnished with the Holy Scriptures in their own tongue. This version was condemned by Pope Clement IX. in 1668, and by Pope Innocent XI. in 1679. Since that time it has often been interdicted by Romish authorities, as too favourable to heretics—that is, Protestants. De Sacy revised it in the Bastille while suffering a two years imprisonment from the Jesuits. His character as a translator has been thus drawn: “In a critical knowledge of the sacred text he may have had many superiors, but none in that exquisite sensibility to the grandeur, the pathos, the superhuman wisdom and the awful purity of the Divine original, without which none can truly apprehend, or accurately render into another idiom the sense of the inspired writers.”

The writers of the *Encyclopædia Britannica* say of De Sacy's version: “It is the best French translation which has yet appeared.” A distinguished Professor in Cambridge University has pronounced it “the best version of the Holy Scriptures in the French language.” Calmet has shewn his sense of this fidelity, by adopting it as the French text in his valuable commentary. Missionary operations are carried on among the Roman Catholics of Lower Canada. De Sacy's version of the Scripture is used. The Baptist Churches in Nova Scotia have a Mr. Normandy labouring among the French Acadians. De Sacy's version of the Scriptures is used. Rev. Mr. Chiniquy, who has done such a great and good work on this Continent, uses De Sacy—a few years ago—possibly still—exclusively.

In Spain, so late as the year 1786, there was not a single printed version of the whole Bible. Some particular books had then begun to be published by Scio, and the version was completed in 1790. At an earlier period after the Reformation, some Protestant versions were printed at Antwerp, Bâsle, and Amsterdam. Few of them had been introduced into Spain. Hence, when Scio issued his, it could not have been to counteract the influence of any Protestant version circulating. There was no conceivable motive for his labours but the Scriptural instruction of his countrymen. This version—not any Protestant one—has been adopted by Mr. Bagster, for his *Polyglott* collection of Bibles in modern languages. In his prospectus, Bagster calls it “the elegant and correct translation of Scio.”

The Portuguese translation of Pereira is the only native translation, and the only one adapted to the present improved state of the language. Its author was one of the most learned and distinguished men who flourished towards the close of the last century. So

far from being a bigotted Parist, he appears to have contributed to the expulsion of the Jesuits from Portugal, and to have maintained in his writings opinions subversive of the paramount authority of the Holy See. Throughout life his perfect orthodoxy was suspected by the more rigid Roman Catholics. This version has been placed by Bagster in his Polyglot Bible, and by the Pope, among the number of "prohibited books."

Of these three versions, De Sacy's was first circulated by the Society. There are *two* Protestant versions circulated in France. Curiously enough, French Protestants cannot agree on *one* version, "one large body demanding the more literal version of Martin, and another the more idiomatic version of Ostervald." In these circumstances it was not to be wondered although Roman Catholics should decline both. De Sacy's version, however, has been largely circulated, and with the most gratifying results. I could fill page after page with proof of this.

Take the following, from a defence of the Bible Society (London, 1857,) by John Radley, Esq., a member of the committee. After quoting a mass of evidence furnished years previously on this point, Mr. R. says:—

"During the last fifteen years such testimonies have multiplied, and have flowed in almost from week to week; as may be gathered, so far as space allowed, in the Monthly Extracts and Annual Reports of the Society. But there are broad and open facts corroborative of this testimony. In Belgium there are some twenty congregations collected of converts from the Church of Rome, entirely from the reading of De Sacy's French Testament, under a Divine teaching. In France a very much larger number of Churches have been gathered, in connection with the Evangelical Societies of Paris and Geneva, by means of this very version: and of the eighty, or any large number, of the pious colporteurs labouring throughout France, nearly all of them owe their conversion from Popery to the reading of De Sacy's version. We have lately been told of a wonderful religious movement in the city of Ghent, brought about by a colporteur of the Society, and a congregation of from 700 to 1000 persons attracted to the preaching of the Gospel: and still more recently the colporteur Van Dorp reports more than forty persons who, since he began his colportage in Rotterdam, have thrown off the yoke of Rome, to take upon them that of Christ. Among the French Canadians, we are told, the demand for copies of the French Scriptures is on the increase, and there are symptoms of growing dissatisfaction with the errors and priests, of Rome: but from Quebec we have very recently been warned, that no copies, except of De Sacy's version, will be acceptable."

It was some years after aid was given to De Sacy's version, that Scio's was circulated by the Society. The following is what Mr. Radley says of it. The reader will bear in mind that these words were written about twenty years ago:

"Turn we to Spain, a land hermetically sealed against the introduction of the Scriptures, where all our efforts of late years have been in vain. There we have lately attempted to bring out, at Madrid, an edition of Scio's version, for every other was sternly forbidden by the Civil authorities; but

even this was forbidden by the ecclesiastical censors, on the ground that the notes were not attached to it. Yet even there, Lieut. Graydon had the privilege, some twenty years since, to dispose of, at full cost price, from twelve to fifteen thousand copies of the Scriptures in Scio's version, or in the Catalan version (also from the Vulgate), throughout the cities on the Mediterranean coast: and now we are told by the Eranish Evangelization Committee of nearly 4000 persons in one of these cities, who have abandoned Papal worship, and who assiduously read and study the Holy Scriptures as their sole rule and standard. A higher testimony than this to the value of Scio's version can hardly be desired.

"In connection with Spain, it may be added, that Mr. Duffield has, within the last year, been sent as an Agent to Spanish America, where he has met with the most extraordinary success. Before he left England, he was rejoicing in the prospect of a new edition of Valera's Protestant version, with a modernized orthography, to which the Committee are pledged as soon as it can be prepared; but, fearful lest any supplies of such a version should be sent, he has written to deprecate their introduction, or any thing to interfere with the version of Scio, which alone would be accepted."

Referring to Pereira's version, in the same page, Mr. Radley writes:—

"Portugal is as dark as Spain; and beyond the occasional introduction of a few copies, there have been no opportunities for circulating the Scriptures in that country. But in Madeira, a dependency of Portugal, a large distribution of the Portuguese Scriptures was made some years ago; and the reading of these Scriptures, in connection with the labours of Dr. Kalley, was the means of gathering a large number of converts within the pale of the Protestant church. Nobody can have read the awful tale which the Rev. Carus Wilson has given of the persecutions in that island without a thrill of interest, resulting in the emigration of no less than 1,500 converts, under Protestant pastors, the greater number settling in the United States, and the rest in Trinidad; while in Madeira itself we are told of other hundreds that would throw off the mask of Romanism if they dared, and are reading in secret the precious truths of the Gospel. Mr. Wilson is particular in stating, that the version which was instrumental in producing these effects, was no other than the Roman-Catholic version of Pereira. And when at length there came a mandate from the Queen of Portugal, in harmony with the judgment of the Patriarch Archbishop elect, approving of the version, and recommending its circulation, we may be sure that no such sanction would have been given to the Protestant version of Almeida. In the Portuguese states of South America, considerable demands have been made for Pereira's version of the Scriptures; and so many and so urgent have been the calls for an agency, that Mr. Corfield has been sent to that country: but when, some time back, the Committee wished to obtain a circulation for the Protestant version of Almeida, the cases of Scriptures were either returned as unsaleable, or the copies were distributed gratuitously, because none would buy them."

Although the circulation of Martini's version is *now* discontinued, a few particulars regarding it may not be uninteresting to the reader.

The Protestant version of Diodati, recommended to the Committee by Dr. Adam Clarke, was first circulated in Italy. It had always their decided preference. For a long time Roman Catholics would scarcely receive it. Nay, so intense was the opposition to it that

Italian printers at first refused to print the book. So late as 1848, the printer undertook the work on the express condition that Diodati's name should be omitted from the title page.

The late Henry Drummond, so well known for his uncompromising opposition to Popery, was travelling years ago in Italy, and seeing the impossibility of extensively circulating Diodati's version, at his own expense got a large number of Martini's printed and circulated. This was before the British and Foreign Bible Society had moved in the matter.

Mr. Drummond's benevolent undertaking was soon followed by strong representations to the Bible Society from various quarters, stating, the demands for this version in various parts of Italy, Turkey, and on the shores of the Mediterranean. It was recommended by Professor Orelli, of Coire, for the sake of the Roman Catholics, in preference to the version of Diodati. The Malta Bible Society pleaded for it, in preference to the version of Diodati. There are in this Province two Clergymen (one of them a minister of the same church as the writers of the Pamphlet) who have laboured in Malta. Both have spoken in strong terms of the good resulting from the circulation of Martini's version. One, (the Presbyterian Minister,) at a public meeting last year, in my hearing denounced strongly these attacks made on the Bible Society.

There is a change in Italy now. For years Diodati's version has been more and more willingly received. It was becoming less and less necessary to continue to circulate the *un*der. The Committee, always anxious to promote in every country the circulation of the best versions that will be received, have for five or six years back discontinued to circulate the Old Testament; and now the New Testament of this version is given up also.

As to the character of the Vulgate versions circulated, some remarks must be made. A long array of objectionable passages is given in the Pamphlet. Let us look at them. Before proceeding, however, it may be as well to make the confession that neither the present defender of the Bible Society, nor its two assailants, understand the French, Spanish, or Portuguese languages—the only languages in which the objected versions from the Vulgate are circulated. Many have thought, and not a few have said, that this circumstance alone, should have deterred the Reverend Gentlemen from meddling with the matter. But Messrs. S. & M. were resolved not to stick at trifles. Besides, on the 11th page they very properly say "Neither shall we quote in the languages of these versions, which would only be a dead letter to the great body whom we address," and at the close of the list of objected passages given they modestly: "challenge any man qualified to deal with the subject, either to disprove or explain away, a single fact of all we have adduced." In the Presbyterian Synod in 1867, while one of them was declaiming against the Bible Society in general, and De Sacy's version in particular, quoting (as

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he alleged) one erroneous text after another; one of the members (a good French scholar) called on the speaker as he was repeating a particular passage "to give it in French," Amid the quiet smiles of some scores of Ministers he admitted *he could not*.

The reader may be curious to learn how, since all the knowledge "the three of us" possess of these languages, may be summed up—speaking algebraically—as a negative quantity, how these two have got on and how I am to proceed. But patience, good reader, "where there is a will there is a way." I shall endeavour, and that in a sentence or two, to explain the matter.

There have been several pamphlets written against the Bible Society (see Reasons &c., 19th page) though none (that I have seen) like this last. From these Pamphlets Messrs. Sutherland and Munro have taken most, if not all, of the passages they give. There have been several "defences" of the Bible Society issued, and I may say no charge of any importance but has been repelled. Since these gentlemen have taken what suited them from these sources, to assail the Society, there can be no valid objection to my going to the replies that have been made—some of them years ago—to meet there assaults.

In the passages given, the writers quote not only from the Vulgate, but from the Douay; dexterously trying to intensify the feeling caused by their objections, by quoting versions which the Society does not circulate. The Latin Vulgate, I repeat, is *not* circulated, and the Bible Society never did circulate the Douay Scriptures. Hence it is not necessary to refer to quotations from the Vulgate or the Douay. Only those given from the three versions circulated will be noticed.

Further, it will be inexpedient to combat in every case the writers commentary on the passages given. Because, first of all the Bible Society circulates the Vulgate version—and all their Scriptures—"without note or comment," consequently that Society cannot be responsible for inferences that Messrs. Sutherland and Munro draw from any passage. And because, secondly, during the past season, many persons saw—though all who saw, did not read—certain theological opinions, and even inferences drawn from texts of Scripture by Mr. Sutherland, and having seen these will hardly think him a safe commentator.

One other remark. As many texts, from our (perhaps unsurpassed) English Bible might be taken and by subjecting them to a similar process, as the passages from the Vulgate versions in the Pamphlet have received, strange things might be extracted. Whether it would be right to do so with our authorised version let the writers say? Whether these Vulgate versions have been fairly dealt with let the reader now judge.

The first passage quoted by the writers is Gen. iii. and 15: "She shall bruise thy head, &c." They apply this to the Virgin Mary, and

say "upon this is founded the great power of the Virgin in Heaven to command her Son and procure favour for her worshippers."

Now 1. If, as the writers assert, "The Hebrew, the Greek version, and the Vulgate of Jerome all read *He*," our authorised Bible must be astray, for we find in it, Gen. iii. and 15: "*it* shall bruise thy head."

2. Let the following words be weighed; the writer who penned them, an English gentleman knew what he wrote: "We concede at once that '*She*' is not the reading of the Hebrew, for although the pronoun (without points) is identical with that used in the 12th verse, '*She* gave me of the tree and I did eat,' yet the gender of the verb decides, that in the present instance, the ambiguous pronoun should be rendered *He* or *it*, no *She* * * And yet this very ancient version (Latin Vulgate) gives us this various reading in its very earliest editions, long before the appearance of the Sixtine and Clementine editions with their Papal sanctions. And when we are assured that this was the reading of Ambrose, of Augustine, and the early Fathers of the Western Church, the presumption is, not that they derived it from the Vulgate, but that they found it in the still more ancient version, or versions of the Old Italic, which were current before the time of Jerome. With such a reading current in the Western Church for 1,500 years—before the worship of the Virgin was established, and long before the gross fable of her assumption was palmed upon the crenulity of mankind—it is manifest that their could not be any corrupt design to favour the later idolatries of Rome."

3. The promise made to Abraham runs in three different forms: "In thee shall all the families of the earth be blessed." "In thee and thy seed shall all the families of the earth be blessed." And "In thy seed shall all the families, &c."; but when the promise is given in the form personal to Abraham himself, we say at once that Abraham shall bless the world through his seed, Jesus Christ.

4. Romish commentators have admitted that Eve, not Mary, is meant, and that by her seed, Jesus Christ, the head of the serpent is bruised. Calmet says it should be rendered "seed of the woman shall bruise thy head." De Sacy, Scio, Pereira, and Martini, in their notes, use language pretty similar. The note on this passage, even in the Douay Bible, is remarkable: "*Ipsa*, 'the woman,'—so divers of the Fathers. Others read it *ipsum*, 'the seed'; the sense is the same, for it is by her seed, Jesus Christ, that the woman bruises the serpent."

The second passage given is Luke i. 28: "Hail, full of grace, the Lord is with you; you are blessed among *all* women." It is added, "*All* is an addition by the translator." Here I cannot do better than repeat the reply I gave on this point (Record June, 1867.) Neither of the writers attempted to controvert it. I do not think they will try it now.

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"De Sacy's version of Luke 1, 28, "I salute thee full of Grace," is also regarded as teaching Mariolatry. Say the writers "Here the fullness of Divine grace is ascribed to her, necessarily implying Divine Worship." If so, what about our own version? In the marginal reading of the English Bible I find "Hail thou that art graciously accepted," or "Hail thou that art *much graced*." If DeSacy's teaches Mariolatry, may not the writers detect something like if in the maginal readings of the English Bible? But, are not Stephen, and Barnabas said to have "been *full* of faith and of the Holy Ghost?" Surely the "grace" as well as the "faith" was given? The GRACE could not have been Mary's inherently. How could a French Roman Catholic, possessing the *whole* word of God, reading that "There is none righteous, no, not one," "that all have sinned and come short of the glory of God," that "thou shalt worship the Lord thy God, and Him only shalt thou serve," how, I say, could the French Roman Catholic reading these, and many similar texts of God's Holy Word be prevented to Mariolatry? It seems impossible. In point of fact no such case has ever been proven."

Admitting that the "all" is unnecessary. Does not De Sacy put the word in italics shewing that it is not in the original? Are there not in the English Bible, many words not in the original, which the translators have given? Are not some of these unnecessary?—some of them even blemishes? Did Messrs. Sutherland and Munro, in their Bible readings, ever come to Judges iv. 24? "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent." Will they say whether blessed among *all* women, or blessed *above* all women, is the stronger language? Further, let any French scholar read De Sacy's rendering of 1 Tim. ii. 25, and he will see that the Virgin Mary, the Saints, the Pope, and the Priest are all excluded from any share of man's salvation. Christ, and Christ only, is the alone Mediator.

The next passage given is from De Sacy, Ex. xx. 5: "You shall not adore them nor render them supreme worship." "Supreme," it is added, "is not in the Vulgate." And De Sacy, by introducing it, is charged with teaching "that others besides God may be worshipped."

Now, I ask the writers, Has the English word "Worship" always the same meaning? They tell us (page 23)—and surely it is wonderfully *liberal* in them to say it—"To Episcopalians as such we have no objections in the world." Well, the Marriage service in the English Prayer Book has "worship" in it. Is religious worship meant? But leaving the Prayer Book, let us take the Bible. In Revelations xxii. 8, where St. John says, "I fell down to worship before the feet of the Angel which shewed me these things." Which worship the Angel forbade, and in Acts x. 25, where we read "And as Peter was coming in, Cornelius met him and fell down at his feet and worshipped him," which worship the Apostle also refused—there can be no doubt, but religious homage was intended. Well, when our Saviour tells us, Matt. xviii. 26, "The servant therefore fell down and worshipped him," [his King] and Luke xiv. 10, "Then shalt thou have worship in the presence of them that sit at meat with

thee." Did he mean *religious* worship? I think Mr. S. & M. will hardly venture to say he did.

Then supposing the version had been for an English reader, would the word "*supreme*" have been altogether superfluous? And as "the three of us" are ignorant of French, and De Sacy understood the language thoroughly, may it not be as well to suppose there was a necessity for his using the word "*supreme*"?

The writers proceed. "Col. xi. 18, 'Let no one take from you the prize of your career affecting to appear humble by a superstitious worship of Angels'—De Sacy. The Vulgate and Douay have no word corresponding to *superstitious*, and so expressly forbid *any* worship of Angels. De Sacy, by the addition of that qualifying word, clearly implies that the proper worship of Angels may be given them."

The "Vulgate and Douay expressly forbid any worship of Angels." Well that is comforting. De Sacy teaches this worship by the use of the word "*superstitious*." Observe the excellency of the logic employed. Because, say these gentlemen, the Vulgate and Douay omit the word "*superstitious*" they "**EXPRESSLY FORBID any worship of Angels.**" "De Sacy by the addition of that qualifying word [*Superstitious*] clearly implies that the proper worship of Angels may be given them." Well now, will the writers tell us *where* De Sacy gives the proper worship of Angels? Which Book, Chapter, Verse? Will they inform us what De Sacy means by the "*proper worship of Angels*?" Tell us gentlemen, either in French or English? If in the former language, some kind friend "may give us the interpretation." But until this desired information is procured we will pass on to the next passage.

"Psalms xcix. 5, 'Exalt ye the Lord our God and adore his footstool for it is holy.' 'The earth is God's footstool.' If this passage teaches Idolatry, it teaches that the *earth* is to be *worshipped*. If it teaches Idolatry, no Roman Catholic that I have ever read or heard of, has learned the lesson, for no Romanist has been found worshipping the earth. On this passage I give the words of one well competent to deal with it. 'The earth is God's footstool; so that if the passage is to be taken literally, this translation (which is identical with that of the Septuagint) signifies that the earth is to be worshipped because it is holy, and our own marginal reading 'it is holy' would favour this doctrine. * * * The passage is highly figurative and intended to set forth the Majesty of God.'"

I come now to one of the most important passages quoted—Heb. xi. 21. The writers give: "By faith Jacob bowed himself low before the rod of authority, and adored the top of his staff," as the literal rendering of De Sacy. Assuming it to be so, although I confess I have slight misgivings, let us look at the text. The English reader will observe that in our version it is, "By faith Jacob . . . worshipped *leaning* upon the top of his staff," and that *leaning*

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is in *Italics*, that is, there is no word corresponding to it in the original Greek. The "Bishop's Bible" (the one in use before our present version) had "And worshipped God toward the top of his sceptre." Coverdale, (1535) "And bowed himself toward the toppe of his cepter." Tindel, (1526) "And worshipped on the toppe of his ceptre. Wickliff has "And onouride the highness of his gherde." (yard, rod). Luther has "bowed himself toward the top of his sceptre." The Genevan version was the first which introduced the words "leaning upon" which were followed in our authorised version. From an authority already quoted I give the following:—

"The passage itself is not without its difficulties. In the first place, from the different senses attached to the Latin word *adora*. When in the corresponding passages, Gen. 47 and 31, it is said that 'Jacob bowed himself on his bed's head,' the same Hebrew, Greek and Latin word is employed, as when in the following chapter, Joseph is said to *bow himself* in the presence of his father; and as when elsewhere Abraham is said to *have bowed himself* before the people of the land—as in innumerable other places. The word signifies at one time, a mere act of obedience or homage; and at another, a sacred and religious act of divine worship; and hence it is not easy to determine in which sense the bowing or worshipping of Jacob is to be understood. Our own version seems intentionally to have left it doubtful; for where as both the Genevan Bible and the Bishop's Bible had inserted the word 'God' (which is not in the original) thus determining the sense it was rejected by our present translations. It is to be remembered that St. Paul refers in this verse to two transactions—the blessing of the Sons of Joseph on one occasion, and the worshipping on the top of his staff on another, and it is difficult to conceive which was the special act of faith in the latter transaction, with the recollection that Jacob was eminently a man of prayer (he who wrestled with God and prevailed), unless it was in the recognition of Joseph, as raised up of God for the deliverance of his people. The difficulty is increased by the reading which St. Paul has adopted, word for word, from the Greek translation of the Septuagint, in which we have '*the top of his staff*,' instead of '*his bed's head*.' The word '*leaning*' being wanting in the original Greek, everything seems to turn upon the use of the Greek proposition *, governing as here the accusative case, which, according to the best grammarians, signifies motion towards, and is most usually rendered *to—unto—against—towards*—rather than *upon*; of which we have many examples in the writings of St. Paul; as '*his kindness towards us—your gathering together unto him—increase unto more ungodliness—turned unto fables—go on unto perfection—faith towards God*; in which the same proposition * is employed, governing the same accusative case, as in innumerable passages; and this proposition in the sense of *towards* is that which the Bishop's Bible employs in the parallel passage of Genesis.

De Sacy may have felt all the difficulty of the passage, and, apparently to guard it from abuse, he has rendered it, as we have shown, rather paraphrastically. The learned Calmet, with great candour, alludes to the various interpretations that have been given of the passage; and commenting upon the text of De Sacy, says—"thus several good interpreters understand the text in this place, and in Genesis—Jacob full of faith, profoundly bowed himself before the staff of authority, or sceptre, which Joseph bore, recognising in this token the divine authority of Jesus Christ, of whom Joseph was the type, or the royal authority which the tribe of Ephraim should pos-

* A Greek word is the quotation here for which we had no type.—Printer.

sess. Others translate the Greek—*worshipped God, resting on the end of his staff*, and the Greek may very well receive this sense. Jerome and others, attached to the Hebrew, rendered it—*he adored God, turned towards the bolster of his bed*; but St. Paul, in the Epistle, always follows the Septuagint version.' The interpretation of De Sacy has been followed by most Roman Catholic commentators of any note, not excepting Pereria, in the notes attached to his Portuguese version: and by many Protestants it has been thought a good rendering of a difficult passage.

We have no particular partiality for the reading of the Vulgate in this place; but it seems to be perfectly harmless, with the interpretation given to it by Roman Catholics, as a simple act of obeisance to Joseph. The passage of Scripture generally cited in support of the worship of images are taken from those places in the Old Testament in which honour is given to the temple, and its symbolical representations; and to the abuse of all such passages we oppose the direct prohibition of the Second Commandment."

One other remark with regard to some of the following quotations from De Sacy: They are not all (I state it on the authority of a French scholar) correct. Nearly all, I have reason to fear, are so rendered by the writers as to convey the most imperfect meaning which the words of De Sacy are capable of bearing.

The next quotation is 1 Peter, i. 9: "Obtaining the salvation of your souls as the end and prize of your faith.".... "De Sacy adds both to the text and doctrine of the Vulgate. Prize is a reward of merit." Then what of our English Bible? Is it St. Paul, or do our Translators, teach the doctrine of human merit?—1 Cor., ix. 21. "I press toward the mark for the PRIZE of the high calling of God in Christ Jesus?"

The next passage in De Sacy is, say the writers, "so glaring that the Romish editors of Cologne left it out of their edition of 1793." That is, De Sacy was too *Romish* for Rome. I am inclined to think this is equally credible with the information drawn from McGavin's Protestant. There was a couplet in one of our Scottish school books forty years ago, which I would commend to the study of the writers:—

"Lest men suspect your tale untrue,
Keep probability in view."

The words, the writers add, "are only found in the Brussels edition by the British and Foreign Bible Society." Will the writers please make it convenient to tell *when* this Brussels edition was issued?—and if it is *still* circulated? There may then be something further said on the subject.

I very much doubt the correctness of the next quotation from De Sacy: Rev. viii. 3-4,—*"And there was given him much perfume composed of the prayers of all the saints,"* &c.; *"and the smoke of the perfume composed,"* &c. Now, supposing De Sacy's words are literally rendered, the word *composed* is marked in Italics as not in the original. Will the writers please turn up their English Bible and read the words in the margin—"there was given to

him much incense, that he should add it to the prayers of all saints," &c. Where, after all, is the great difference? Take De Sacy's, with its word not in the original, but marked as supplied, and our marginal reading: there may be a material difference. I cannot perceive it.

The next passage is Eph. v. 22: "This is a great sacrament, say I, in Jesus Christ and in the church." Some misgivings, after all, seem to have arisen in the writers' minds about the word sacrament. They add: "None of the Romish versions faithfully translate this word as in the Vulgate: and either the Vulgate does not attach the same meaning to the term, or else sacraments are very numerous and very strange in the church of Rome."

Aye, there is a difficulty here. Roman Catholics believe in seven sacraments—not more. There is no necessity whatever—even to get at the meaning of a word—to make people worse than they are. Do the writers know that in Valera's Protestant version, circulated I believe by the National Bible Society of Scotland the "Rainbow" is called a SACRAMENT. "To Episcopalians as such," the writers "have no objections in the world." Well, this is what one, a christian gentleman and scholar, says on this point:—

Then there is the word *sacramentum*, or sacrament, especially in Ephesians v. 32, which offends very many, as though it countenanced the many sacraments of the Romish Church; but, as we think very needlessly. The Council of Trent defines a sacrament to be "a symbol of a sacred thing, and a visible form of invisible grace;" and our own Church more fully describes it as "an outward visible sign of an inward spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." But neither of these senses apply to the interpretation of the word as used in the Latin Vulgate or the versions in question. Cranmer and our Reformers distinctly admit, as we must all admit, that "the Scripture sheweth not what a sacrament is; nevertheless, where, in the Latin text, we have *sacramentum*, there in the Greek text we have *mysterium*; and so, by Scripture, *sacramentum* may be called *mysterium*, a thing hidden or concealed." In further explanation, we may cite the great Calvin, who tells us, "that whenever the author of the old common version of the New Testament wanted to render the Greek word * 'mystery,' into Latin, especially where it related to divine things, he used the word *sacramentum*; as in Ephesians i. 9; iii. 2, 3; Colossians i. 26, 27; 1 Tim. iii. 16, and elsewhere. In all those places, where the word 'mystery' is used, the author of that version has rendered it *sacrament*. He would not say *arcantum* 'or secret,' lest he should appear to degrade the majesty of the subject. Therefore he has used the word 'sacrament' for a sacred or divine secret. In this signification it frequently occurs in the writings of the Fathers; and it is well known that Baptism and the Lord's Supper, which the Latins denominate *sacraments*, are called *mysteria* by the Greeks—a synonymous use of the terms which removes all doubt." So then the word *sacramentum* is used in these versions in the sense of *mystery*, and can be properly understood in that sense alone. When, in the Communion Service of our Church, and in the Homilies, the word "mystery" is employed with a sacramental meaning, we do not

* A Greek word is the quotation here for which he had no type—Printer.

count matrimony among the sacraments, because the Apostle applies to it the term "mystery:" and let the plain common sense of any serious Roman Catholic be brought to bear upon this passage; let him find that the term *sacrament* is never applied in the New Testament, even to the two great institutions of the Christian Church—Baptism and the Lords supper; and find, too, that the New Testament yields not the smallest countenance to the other feigned sacraments of the Romish Church, as *confirmation*, *penance*, *extreme unction*, and *ordination*, and he will assuredly read this passage in Ephesians as simply as ourselves, and attach to the word *mystery* or *sacrament* no other interpretation than that of the mystical union of Christ and His Church. In truth, this passage only furnishes another proof of the importance of separating the Text from the injurious notes with which it is usually accompanied, and of enabling the serious Roman Catholic to search the Scriptures for himself.

The next quotation, Matt. i. 25, differs so little from our version that it is unnecessary to spend any time adverting to it, especially, as I am informed by a French scholar, that the writers have not fairly rendered the passage.

The passages, 1 Cor. vii. 34, 35, 1 Tim. iii. 2, quoted from De Sacy may be somewhat objectionable; but it takes a strange perversity of purpose to gather from the words, "A Bishop, then, must be blameless; *he must have married only one wife*," that De Sacy holds that "it is in the Bible" "that a man who may have married a wife may put her away and enter the priesthood." A strange inference drawn from any version of the Scriptures.

Next passage refers to "indulgences," and De Sacy is held as teaching (2 Cor. ii. 10,) the Romish doctrine of Indulgence. Has the word Indulgence no meaning but the Romish one? Let the writers turn to a dictionary and they will find "kindness," "forbearance of restraint," "tenderness," "favour," &c., as well as "remission of sin granted by the Pope," given as meanings of the word. Are they quite sure De Sacy held the last meaning? Is there anything in his notes—anything in the context to prove he did?

1 Peter iii. 19 is quoted from De Sacy as if it taught Purgatory. From an excellent French scholar I have received the following. Let the writers disprove it if they can: "They give a wrong quotation from De Sacy to establish a point 'by which he went and preached to the Spirits which *were* in prison, putting *were* in Italics, whereas, De Sacy has '*qui etaient retenus*' in prison.'" Hence, De Sacy does not here teach, and the writers have not attempted to shew that elsewhere he teaches, the doctrine of purgatory.

Three passages are given, Heb. i. 3, "*Making* purgation of sins, *sitteth* at the right hand of the Majesty on high." Heb. x. 12, "But this man *offering* one sacrifice for sin for ever *sitteth* on the right hand of God." Matt. xvi. 28, "For this is my blood of the New Testament which *shall be shed* for many unto the remission of sins," alleged to be the same in the Vulgate, Douay and De Sacy,

teaching the Sacrifice of the Mass. On these, I observe, they cannot teach the *Mass*, unless the error of a "Sacrificing Priest" is taught in the Vulgate. By and by it will be shewn this is *not* taught. With regard to the last passage, Matt. xvi. 28, and, indeed, as having a bearing on the others also, I quote the following :

"The difference between the present and future tenses in the Latin is only the difference between an *e* and an *i*, which were often interchanged by copyists, and this may possibly account for the translation to which you refer. But you will perhaps be surprised when I tell you that the words are a faithful and good translation. The tense used in the Greek is the present tense, which hardly answers to the English present. Dean Alford renders the words "which is BEING shed," or we might render them "which is TO BE shed," and this is practically the same as the rendering of the Vulgate versions. In order to show you by illustrations that the Greek present tense is often so rendered, I refer to four passages where it is, in the English Bible, translated by the future tense. 2 Tim. iv. 16, "I AM READY TO BE offered," (lit. "I am offered"); 2 Pet. ii. 9, "TO BE punished;" 2 Pet. ii. 4, "TO BE reserved;" 2 Pet. iii. 18, "all these things SHALL BE dissolved." Thus our English translation does not appear to me to be even so good as those to which you object, for Christ's blood was not shed when He spoke, except in a spiritual sense, in which it was "shed from the foundation of the world," but it was *going to be shed*."

The writer then asks :

"What false doctrine does a reader of the Bible gather from the words, "This is my blood of the New Testament, which shall be shed for you and for many for the remission of sins?"

The next passages quoted are those which the writers allege teach Penance. Six are given, professedly from De Sacy and the Douay, for the writers add : "The Vulgate employs a term which signifies something to be performed, though not so grossly Romish as the versions." It has been repeatedly said that the Bible Society has nothing whatever to do with the Douay. Messrs. Sutherland and Munro knew this, and yet they quote from the Douay (which undoubtedly teaches penance) to heighten the odium they would fain attach to the Society. This may appear to them very sensible and shrewd, whether it is honestly fair is a different matter. In the same way they denounce the Confessional in a way to leave the impression on the mind that the Vulgate versions (circulated by the Society) support and sustain it. Whether all this is in accordance with the "simplicity and Godly sincerity" which Christ requires from his professed ministers, as well as members, is quite another thing.

But let us look at Penance, and the passages, which it is said, teach it. The Roman Catholic Church tells us "there was no Sacrament of Penance till our Saviour came." And that this "is a Sacrament for the Baptized alone,"—that it is wholly useless except for sins committed after Baptism. Now the very first quota-

tion from De Sacy, if fairly given, (which it is not) could not possibly teach Penance in the Romish sense. "Wherefore I reprehend myself and *do penance*." Job is the speaker. There was no penance in his day. So with the other quotation from Jeremiah; so with the other passages. It is impossible that the Roman Catholic, if he knows anything of what his Church teaches of the Sacrament of Penance, can interpret these passages as teaching that Sacrament.

But I distinctly deny that De Sacy teaches Penance in the Romish sense. The following quotation is long, but I think it will be found interesting:

"Repentance, it is said, is changed into penance, and our versions are complained of, as though they countenanced the Romish sacrament of penance, and all the humiliating practices of the confessional. "Penance" is the old French word for "penitence," and long since obsolete among the French themselves; yet Cranmer said—"the Scripture taketh penance for a pure conversion of a sinner in heart and life from his sins to God, making no mention of private confession of all deadly sins to a priest, nor of ecclesiastical satisfaction to be enjoined by him"—and in this sense the word is retained in the Communion Service of the Church of England. But it is one of the perverse renderings of the Douay Version (which we do not circulate) that it has not only rendered word for word a foreign idiom into our language, but continued the word "penance" at a time when its original and better meaning had passed away, translating the phrase—"do penance"—which in our language can only properly be rendered "*repent*." It is not, however, with the word "Penance" that we have to do, but with the word *penitence*, with which we can as little dispense in our own language as in the Latin, and the languages which draw more directly from it." Penitence, according to our great lexicographer means "*repentance—sorrow for crimes—contrition for sin, with amendment of life, or change of the affections*;"—and, in perfect harmony with this, the Dictionary of the French Academy gives as its primary, and definite meaning—"Repentir, regret d'avoir offensé Dieu," and it adds—"Penitence is a Christian virtue: it must be sincere and confiding: it is not real unless accompanied with a firm resolution of sinning no more."

The fact is, that our controversy with the Papists must ever be far less about the word, than about the thing. Their confession of sin, and their professed sorrow on account of it, are as strongly worded in the offices of their Church, as in our own; but it is confession to God through a priest, with a view to, his priestly absolution, for which no sanction will be found in any version of the Scriptures. They make penitence to consist of three things—contrition, confession, and satisfaction; whereas we contend, (pointing them to their own versions) that the word "penitence," so far as we are concerned, means in Scripture "a change of mind and of conduct." It includes and requires both; and as, in all cases, sorrow is the natural result of such a mental change in reference to our past conduct, the word is generally applied to the feelings of contrition, arising out of these convictions." Of confession in its high and only proper sense we know of none but of confession to God, whose prerogative alone it is to forgive sins. And all satisfaction, save that of the Redeemer's sacrifice, we utterly discard, as a thing unknown in the Christian system, and wholly unwarranted in the word of God. But who does not see that whether the term employed be *penitence* or repentance, the word is sound and correct, while the Romish interpretation alone is false and mischievous? So little scruple had Coverdale, even about

the word *penance*, as it was current in his day, that, in the preface to his Bible, he says—"Be not offended, good reader, though one call repentance, "that which another calleth *penance* or amendment; for if thou be not deceived by men's traditions, thou shalt find no more diversity about these terms than between four-pence and a groat. And in this manner have I used in my translation, calling in it in some place *penance*, that in another I call repentance; and that not only because Interpreters have done so before me, but that the adversaries of truth may see that we abhor not this word *penance* (as they untruly report of us), any more than the Interpreters of the Latin abhor *pœnitere*, when they read *resipiscere*. Only our hearts desire unto God is, that His people be not blinded in their understanding, least they believe *penance* to be aught, save a very repentance, amendment, or conversion unto God, and to be an unfeigned new creature in Christ, "and to live according to His law."

But we plead not for the word "penance," which, since the days of Coverdale, has come to be understood only in the sense of mortifications enjoined in the way of satisfaction for sin. It finds its place only in the Douay version, and there we are satisfied to leave it: yet even there, when its translators have no purposes of their own to serve, the very same word *pœnitentia* is frequently rendered *repentance*; thus acknowledging that it has a higher and better meaning.

The word *penitence*, however, the express rendering of the Latin *pœnitentia*, we cannot afford to give up in the same way. We speak of the penitential Psalms—of the penitence of David, of Manasseh, and of the dying malefactor: it is a word of frequent use in the writings of our best Divines, and the utterance of our pulpits from week to week, even in the present day. It is a term to be vindicated, rather than renounced, more especially when we find the very same word employed in the Vulgate, and other Continental versions, to express the grace of repentance, as a gift bestowed by God (as in Acts v. 31, and xi. 18), from which all idea of penance or satisfaction is necessarily excluded.

But it so happened, that when the Latins wanted to give the noun *pœnitentia* a verbal form, they prefixed the word *agere*, "to do," "to act;" ("to exercise repentance," is "to repent;") just as they had employed many similar phrases; and the phrase has been carried into all the languages derived from the Latin. It may not be found in the purer writers of the Augustan age, but it became current very soon afterwards. It was constantly in use among the Latin Fathers, when they would exhort to repentance; and there was little of the modern notion of penance attached to it, when Lactantius could say, vaguely enough, that "*agere pœnitentiam* is nothing else than for a man to profess and declare that he will sin no more." Jerome found it in the old Italic versions, and transferred it into the Vulgate, as a phrase in general use; and it was well understood, in later times, in its own true and proper sense, by our own Reformer Tyndale, who says: "In the Scripture, we find *pœnitentia*, 'repentance;' *agite pœnitentiam*, 'do repent;' *pœniteat vos*, 'let it repent you;' * * * in Greek, "'forethink ye,' or, 'let it "'forethink you.'" Let it not then be said that we are countenancing the Popish doctrine of penance, when we thus stand upon the ancient, the legitimate, and the only correct meaning both of the word and the phrase. Whatever be the meaning of the word as a simple noun, such must be its meaning in the verbal form. If *pœnitentia* and *penitence* are synonymous with *repentance*, then *agere pœnitentiam*, and *faire penitence*, can only mean "to exercise repentance," or "to repent;" just as in another Latin phrase, *agere vitam*, is "to pass life," or "to live." The phrase, *faites penitence*, when taken by itself, or printed on a placard, might be understood as a command to do penance; but, taken in its connection, where there is no reference either to priestly

†A greek word is the quotation here for which he had no type.—Printer.

confession or priestly absolution, it can be understood only in its proper sense of repentance towards God.

The phrase may sound strange to an unaccustomed English ear, yet not more so than the idiomatic use of the verb *faire*, in unnumbered instances, as "*Il fait soleil*," "*Il fait pluie*," and the phrase, "*actions de graces*," used alike in Protestant and Roman-Catholic versions, would sound equally strange if translated literally for "thanksgiving." Even translated as literally as it may, the phrase is justified by the current language of every day, especially of our old divines.* They knew full well that repentance, as a grace, is a Divine production in the heart of man; yet they also regard it as a duty, and as the act and habit of a mind renewed; and hence they were accustomed to speak of the exercises and actings of repentance; so that when properly understood, the phrase is more full and expressive in relation to the duty than our simple word *repent*: for certain it is, that as love has its labours, and faith its workings, so repentance has its actings; for "godly sorrow *worketh* repentance to salvation, not to be repented of." The only objection that we can anticipate is, that the phrase *faites penitence* has been abused, and that the Romish sacrament of penance has diverted men's minds from the primitive and only proper import of the phrase. True; but what may not be abused? Thus Regeneration, or the being born again, is resolved by many into the mere outward ordinance of baptism, when we believe it to be a change wrought by the power of the Holy Spirit in the understanding, will, and affections of sinful men. And thus our word *Charity* has been degraded to the low sense of *almsgiving*: and yet, if we are on that account to renounce the word in its high and best sense, we must disown St. Paul as an expositor of its meaning, who assures us that we may "give all our goods to feed the poor," and yet be destitute of this divine and heavenly grace. In the case before us, we say that repentance in its principal, and repentance in its exercises, is expressed by the same word, *pœnitentia*: and just in proportion as our versions, based upon the Vulgate, are allowed to circulate, every abuse of the term will be detected, and the Confessional will be abandoned for the Throne of Grace. One other consideration deserves to be noticed, and it is the distinction which the Church of Rome herself makes between *penitence*, (or *repentance*) generally, and the sacrament of *penitence*, or *penance*, which completely relieves the phrase in question of any objectionable meaning wherever it occurs in the reading of the Holy Scriptures. The Council of Trent rest this sacrament, not on any such phrase as "*faites penitence*," but chiefly (*præcipue*) on their own perverted interpretation of the power conferred by our Lord, of binding and loosing, upon his Apostles after his resurrection (John xx. 22, 23); and while they affirm that *penitence* (in the sense of repentance) was always necessary in every age of the world, yet they maintain that before the advent of Christ there was no sacrament of penitence (or penance). But in their versions, the phrase "*faites penitence*," or "*agite*

* If the phrase is to be rendered word for word, then we say, take the verb "*faire*" in its primary, and best signification, of "*to make*," rather than that of "*to do*;" and if we render it *make ye penitence* or *make ye penitent*. It will differ little from other exhortations, "*wash you, make you clean*," "*make you a new heart, and a right spirit*." The phrase at least has this advantage, that with the aid of the reflexive verb *se Repentir* in other cases, it preserves the distinction between the two Greek verbs τ and ρ , which are never employed interchangeably with each other, and which serve to distinguish between the false repentance of Judas, and that which is unto life; and which mark off the repentings of the most High, from any repentings of ours, which must ever be accompanied with a feeling of sorrow for the past. This is a distinction which, from the necessity of the case, is lost in our English version, for we are obliged to render both one and the other by the word "*repent*." In the French Protestant versions, the term generally employed is *convertissez-vous*, "*convert yourselves*," or "*be converted*;" but when the passage occurs, *Repent and be converted*, then *convertissez-vous* is restricted to its proper meaning, and *repent* is rendered by the term *amendez-vous*, "*amend yourselves*." Many will doubtless think that the phrase, *faites penitence*, if it had never been abused, would have been felt to be far more full and expressive than the terms employed by Martin and Ostervald.

penitentiam," occurs again and again in the Old Testament, long before the dream of such a sacrament, and it can only be understood in the sense of a call to repentance. That memorable Council go on to say, that there is still no sacrament of penitence (or penance) for the *unbaptized*; but it applies solely to the lapsed and to *sins committed after baptism*. Now, upon this distinction, it will be difficult to interpret the phrase "*faitez penitence*," which never once occurs throughout the Gospels, the Acts, or the Epistles, with any reference to penance, or its hollow sacrament. The strongest and most direct use of the phrase will be found, when the stern voice of the holy Baptist summoned the Jewish people to repentance; or when St. Peter, on the memorable day of Pentecost, and a second time in the temple, repeated the same call, in tones so solemn as to find their echo in our own day, and throughout all time: but the appeal was made to the *unbaptized*, and only as the preparative or pre-requisite to baptism, in which no reference to penance as a sacrament could be understood or implied. The notes of De Sacy himself on these passages are as truly Protestant as we could desire, and scarcely less edifying; insisting throughout upon a true conversion of the heart to God, and well knowing that such a phrase in these cases would not sustain the claims of the confessional. The Romish priest may, for purposes of his own, take these two words apart from their connexion, and issue his mandate for the performance of penance, and an ignorant populace may respond to it: but no simple-minded, still less any serious reader of his Bible, will or can read these words with their context without detecting the delusion practised upon him; or in any other sense than of a call to a godly sorrow for sin, without mention of confession to a priest, or any need of his absolution: under a full conviction that none can forgive sins but God alone, and that His only sacrifices are that of "a broken heart and a contrite spirit;" and we believe no greater blessing can be conferred upon the Papal nations, than by giving them the Scriptures in their own versions, freed from the injurious notes with which they have been encumbered, and which versions, under the teaching of the Divine Spirit, have been found "able to make men wise unto salvation, through faith which is in Christ "Jesus."

"The doctrine of a New Testament Sacrificing Priesthood," De Sacy is next charged with teaching. One or two passages are and it is added: "De Sacy does not translate the word in the Vulgate at all; he introduces a word *never applied in the Vulgate to any rank in the Christian Church*," and about seventeen lines further down the writers give a sentence which, when I read I was unable to conceive what they meant, or what the sentence was intended to convey, "If there were no priesthood countenanced in the Scriptures, what would become of a system of which the priesthood is the very soul?" Passing, however, this luminous sentence, the writers, (because De Sacy use the word Priest,) say "Sacrificing Priest is meant." How do they know? "To Episcopalians as such 'they' have no objection in the world." But if the word "Priest" necessarily means "*Sacrificing Priest*," then, when the English Prayer gives the three orders of the Ministry as held by Episcopalians—"Bishops, Priests, and Deacons," and when the officiating minister is, in the same Prayer Book frequently called "Priest"—"Sacrificing Priest" must be meant! Do they not know that whatever a Ritualist might hold, such a meaning of the word "Priest" is repudiated by every Evangelical "Pishop, Pres-

byter, and Deacon" of the Church of England. It is Milton I think who says,

"Presbyter is Priest writ large."

But surely these Ministers should have known that "the word priest is only a contraction of the word presbyter, or elder; and there can be no valid objection to the word itself, so long as we are not taught that the Priests of the New Testament are successors of the Priests of the old. * * * Priestcraft is the root of Romanism, * * * there is not a single passage to uphold it in the Vulgate, which never calls the Minister of Christ's Church by the name *Sacerdos*, or *Sacrificer*."

If there is no Sacrificing Priest taught in these versions, there can be no Sacrifice offered, hence the force which the writers think De Sacy's rendering of Heb. i. 3, x. 12, is not only weakened but destroyed.

I have now reviewed nearly all the passages given from De Sacy. Quotations from his version, with some readings from the Vulgate and Douay (neither circulated by the Society) are alone objected to. The unnoticed quotations of De Sacy would have been adverted to had space permitted, and had their so called blemishes been really important. The reader must now judge as to whether the attack, or the defence—so far as the objected passages are concerned—has been most successful. Looking at the kind of criticism employed by the writers, and their sweeping denunciations of the passages, I repeat that if similar treatment were applied to many passages in our English Bible, strange things might be evolved. Doubtless it is possible in any version to "wrest the Scriptures." Every version should be judged as a whole. So will the (circulated) versions be judged by every candid mind. Not what this, or that passage, isolated from the rest, may be supposed to teach; but what the version is as a whole.

The writers sum up as follows: "The Vulgate and the Romish versions fail to set forth the total depravity of man's fallen nature by the omission, addition and change of words,—improper use of words and tenses, the meaning of many important passages of God's word is entirely perverted." Again, "All this and much more like it is sent forth by the British and Foreign Bible Society for 'Inspired truth,' 'Word of Life,' 'Holy Scriptures,' 'Word of God.' Is there a single individual who has felt the power of divine truth on his own soul, and realized his responsibilities to God who will say that the Modern Vulgate is a faithful Bible, or Romish versions true translations, even of the Vulgate; or justify the Bible Society in sending forth the mass of Popish dogmas, practices and corruptions of the Word of God which these versions contains? Such as (1) The worship of Saints, Angels, Images and relics. (2) The merit of faith, prayer, alms and good works. (3) The dogmas of celibacy indulgences, and purgatory. (4) The Sacraments of Matrimony and penance. (5) The priestly hierarchy. (6) Withholding the Scriptures from

the people. (7) Perverting the meaning of the Word of God. (8) Many large additions to the Sacred text."

So write the Rev. Messrs. Sutherland and Munro of versions circulated which they cannot read. It is not likely their pamphlet will be translated into the French language. But suppose it should, and a French Roman Catholic (one who has heard Rev. Mr. Chinniquay preach from this version) who has been awakened, and is enquiring "what is truth," reads and ponders it? Would the pamphlet guide aright, or would it mislead him? The enquirer had—as hundreds of his countrymen have—from reading De Sacy's Scriptures begun to doubt of "the worship of saints, angels, images, or relics"—of "purgatory," merit of good works," &c. Father Chinniquay's preaching was increasing and strengthening these doubts. He finds these writers stating in the most unmistakable language that all these—and almost every Romish error—he ever believed—is in De Sacy. What could he think? Well; the Pamphlet *will not* be read in *that* language. But as a Protestant, I should blush to find an intelligent Roman Catholic reading it. Protestant controversialists, have again and again met Roman Catholics on their own ground,—combatted their errors, from their own recognised scriptures. Messrs. Sutherland and Munro not only relinquish this ground; but their belief is here identical with "Rome's own faith." I doubt not but that many Roman Catholic Priests would heartily indorse their view that these doctrines of their church are taught in their Scriptures.

Nor is this the only point on which they and *Rome* are at one. The *spirit* manifested in parts of the Pamphlet against the Bible Society is such as I have never seen in any similar production,—except in the language of a Papal Bull. Reading the pamphlet my thoughts reverted to the words of a former Pope thundered against the Society.

"We have been truly shocked at this most crafty device—Bible Societies—by which the very foundations of religion are undermined. We have deliberated upon the measures to be adopted by our Pontifical Authority in order to remedy and abolish this pestilence as far as possible,—this defilement of faith so imminently dangerous to souls."

These writers denounce the circulation of Vulgate versions. The Priests sometimes burn them. Last December at the Gulf Shore, Wallace, I addressed a meeting on the work of the Bible Society. Some of the audience were Mr. Munro's people. Before separating a half controversial conversation about the disputed versions arose. I mentioned, that the Priests not unfrequently burned them. An old gentleman replied in words which I cannot recall, but their purport was:—That it was no bad thing after all the Priests did. I said "surely you should not say that, Mr. Munro would not burn them—at least he does not say so in his Pamphlet," "*But I would*" very emphatically rejoined the old gentlemen. Probably he had "became wiser than his Teacher;" though it is no wonder that one putting

implicit faith in Mr. Munro's assertions should agree with the Romish Priest in burning De Sacy version of the Holy Scriptures.

But having read what Messrs. Sutherland and Munro have written against these Vulgate versions, it may be well to listen to what others think. The Committee of the British and Foreign Bible Society—Thirty-six christian gentlemen—some of them (at least) able to read the Scriptures in the languages circulated, when this question was agitated thirty years ago, said :

"Your Committee would remark, that, great as may be the variations between the English and the Portugues, or any other version circulated by the Society, they all teach substantially one and the same Truth—they set forth the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all proclaim who and what the Saviour is—His proper Deity—His one great Sacrifice for sin—His Intercession with the Father—His coming again to Judgment—man's guilt, condemnation, and helplessness—the Holy Spirit's grace, power, and work. They are all, your Committee solemnly believe, able to save the souls of men: "to make men wise unto salvation, through faith which is in Christ Jesus." They all say, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." On these points they think they can produce evidence which is unexceptionable. The Pope, and the whole Roman Catholic hierarchy, know and feel that these versions *are* the Word of God;—they know, and they feel, that they *do* bring light among the people;—they feel that these versions cut "like a two-edged sword." A greater joy could not be caused at Rome, than that which will be occasioned by this fresh attack upon the labours of the Society."

Another gentleman, well qualified to judge, writes this year. (I commend his words to those who have read not only Messrs. S. & M.'s pamphlet, but other pamphlets which they have circulated.)

"You now see that Popish doctrines are not to be found in the Vulgate versions, even though there are some texts which at first sight seem mistranslated on purpose to uphold them. You see that the mistranslations have been grossly exaggerated in the pamphlets which you have received, and that they do not interfere with the general tendency of the work. Need I add, that all the passages to which we Protestants look, as upholding our own views, are to be found in these despised versions? Protestantism takes its stand on the Bible as the Word of God, and as the final arbiter in all religious discussions. The Bible is, in one sense, the Vicar of Christ, for it is the utterance of His will, so far as that will has been revealed. Protestant doctrines are everywhere in the Bible, Popish doctrines nowhere. Read the Epistle to the Romans and the Gospel according to St. John in one of the "corrupted" versions, De Sacy, for instance, and see how the grand foundation of Chistianity stand forth unimpaired. Mark how the glorious doctrines of justification through faith, salvation through the blood of Christ, access to the Father through Christ's intercession, the indwelling of the Spirit of God in the believer, a free and a present pardon for the chief of sinners when he accepts the atonement,—doctrines in behalf of which our Protestant forefathers shed their blood,—shine forth in all their splendor in these Vulgate versions. And if it is so, why should the Bible Society be troubled and hindered in its course when it circulates these books among Roman Catholics in the name of the Lord Jesus? I know we ought to respect tender consciences and religious scruples. But have not Romanists any conscience

at all? Are they not acting according to what they have been taught in refusing Protestant versions? Are they not systematically trained in the belief that Protestants are unbelievers, and that Protestant versions of the Bible are full of deadly errors? And if this is the case, is it the business of the Bible Society rudely to disregard those prejudices, trample upon those scruples, and to thrust Protestant versions upon men whether they will take them or not? I have been a reader of the Bible Society's Reports for years and years, and I know nothing more cheering, amidst the troubles in which our own country sometimes appears to be involved, than to take up these Reports and see how, by the instrumentality of this Society, the Word of God is slowly but surely making its way through the world. and shall I refuse to have a hand in this glorious work, because the Society sells Vulgate versions to those continental Roman Catholics who have been brought up to reject Protestantism? No. I will gladly help to give them the more imperfect translation, because I know that the reading of it has so often proved a blessing to their souls, and because I am aware that it has often led to their purchasing the less imperfect, that is the Protestant, version. And as for condemning the Society for its conduct in this matter, I will rather learn to exercise a generous confidence in this policy, knowing that they will never lose sight of the importance of substituting the Protestant versions for those which were made from the Vulgate whenever it becomes practicable."

Let the reader now carefully ponder the following facts :

I. In the countries where the versions of De Sacy, Scio, Pereira, and Martini have been circulated, Protestant versions *had* been introduced. They are still as extensively as possible circulated.

II. It is, as has been said, long (more than 50 years now) since these versions (or some of them) were first circulated by the Society. Although the fact was never concealed but in every Report avowed, for about twenty years, hardly an objection was urged against the work.

III. The British and Foreign Bible Society did not *make* any of these versions, nor did they *introduce* them among a people where they had not been before. They merely promote their circulation "without note or comment" where more or less copies had been circulating *with notes*, some of which notes were perhaps good, others the reverse.

IV. Even those Vulgate versions have only been circulated by the Society, when *better* versions would not be taken. The Colporteur has invariably been instructed to take whenever practicable the Protestant version with the so called Romish version—to offer the former first. If it was purchased, *well*. If it were refused, offer the other, *rather* than let the individual or family remain without *any* copy of the Word of God.

V. Other Societies, Individuals, even Churches, have circulated these Vulgate versions. For example. Before the British and Foreign Bible Society had moved in assisting the circulation of De Sacy's version in France, the Philadelphia Bible Society had printed a large edition of it for gratuitous circulation in Louisiana—of whose population three-fourths were said to be Roman Catholics.

The Russian Bible Society had completed the printing of De Sacy's version for the use of French Roman Catholics, before the Committee of the Bible Society had moved a step in the matter. The American Bible Society brought out a large edition of Scio's version for distribution among the Roman Catholics of Mexico before the British and Foreign had assisted with that version at all. And as has been said the late Henry Drummond of whose Protestantism there was, and is no doubt, at his own expense got out an edition of *Martini*, when he knew that Dioaditi would not be taken.

The Douay Bible has never been circulated by the Bible Society. Its character has been thus stated:—

"The Douager Rhemish translation; appears to be justly chargeable with many wilful perversions of the sacred text, sometimes by its forced renderings, and sometimes, as in the phrase of "doing penance," by the literal translation of an idiom foreign to our language. It was avowedly undertaken for the purpose of counteracting the English translations then in use; its authors do not scruple to tell us, in the Preface, that it was prepared with a view to displace what they are pleased to call "profane translations," and in order that the "impure version" of the Protestants might be laid aside. The notes attached to it are often of the worst and most virulent description: and whoever will take the trouble of examining the version itself, will find enough to justify the historian Fuller, when he said, that "it is a translation which needs to be translated," and that "its editors by all means laboured to suppress the light of Truth, on one pretence or other."

The Society for Irish Church Missions to the Roman Catholics, has made a large distribution of this version. Its members saw that our authorized version *would not be received*. They circulate the Douay and God's blessing has followed their efforts. The Presbyterian Church in Ireland is engaged in similar work. In page 10, *British Messenger*, Jan. 1868, (Peter Drummond, Stirling), the following words occur: "The system of Colportage has now been spread over almost the whole Island; and the Presbyterian Church alone, already employs twenty-nine agents in Leinster, Munster and Connought. 'Visited 84 Roman Catholic families in six months,' one of them states 'and in almost every house left a Douay Testament.'" (Query. Might not the authors of the Pamphlet issue "Reasons of exception to the circulation of a Romish version of the Scriptures, by the Presbyterian Church in Ireland?" Should they decline this, could they not record a *Protest*?" They may rest assured it would do no harm.)

VI. No Bible Society which has not circulated more or less extensively the Scriptures in versions from the Vulgate, has done much in the way of giving the word of God to Roman Catholics. If this statement is incorrect, will the Writers shew its inaccuracy?—Specifying the Society, shewing, *when, where*, and to what extent it has distributed among Roman Catholics, protestant versions exclusively?

VII. No case has, so far as I know, been even alleged of a Protestant having been perverted by reading these Scriptures, or a Roman Catholic confirmed in his errors. Now, if after these versions have been circulating for 50 years, no such case can be furnished. Is it not the strongest proof that these versions are *not* popish? The Writer of the Pamphlet have "uttered many hard words" against the Bible Society and De Sacy's version. Had that version been the *Mass book* instead of the Holy Scriptures, I scarcely see how they could have said more bitter things of it. But in all the Pamphlet,—from beginning to end—(including the Appendix)—there is no case furnished of any one having been perverted by De Sacy or by any other Vulgate version. In 1867, Mr. Munro went to the expense of advertising in a Halifax Newspaper, a number of Pamphlets published in London against the Bible Society. He was, publicly challenged to produce from *any* of these pamphlets *one case* of perversion. He did not attempt it then; he has tried it now. Few, who read his Pamphlet, will doubt but that he would have done it had it been possible.

But while no case of perversion has been alleged; numberless instances of God's blessing attending each version circulating are known. The reader is requested to recall what on former pages is said on this point. The cases given are few compared with those which might have been adduced. If, as the Writers say (page 4) "It would be contrary to all our ideas of the blessed God that he would own and bless as his truth, anything but what is his truth." Since God *has* so largely blessed each version circulated. What is the inference we are warranted to draw of its character?

VIII. In 1816, Pius VII publicly denounced the Bible Society. Did any Pope do this before? I believe not. The Society had been in existence twelve years, but during nearly all this time protestant versions were exclusively circulated. Then, so far as I am aware, the Pope was silent. *About the time the Vulgate versions were adopted, the Pope spoke out.* Each succeeding Pontiff (the present not excepted) has followed Pious VII. example. Let the reader ponder this.

IX. Supposing the work of circulating these Vulgate versions were immediately discontinued, Bible circulation would be very *largely* decreased. The following was written by De Pressense more than *twelve* years ago, after he had laboured for the Society in France 23 years:

I AM fully and deeply convinced, that as respects France, there is urgent necessity for the continuance of the distribution of Catholic versions, even though we may at the same time seek to increase as much as possible the circulation of Protestant versions. On this head I have not the shadow of a doubt as respects the version of De Sacy.

Were Protestant versions only to be distributed, disastrous consequences for the work in France would be the immediate result. For—

(1.) It would be generally impossible for the Colporteurs to get their books stamped, or the authorization to sell them. Now you are aware that without the accomplishment of these formal acts, the work of colportage cannot be pursued in this country. Were each one of our Colporteurs to present copies of Protestant versions only for the purpose of stamping, and as we have Colporteurs in nearly every one of the Departments, it would very speedily be asserted in the offices of the Prefects that a work of Protestant propagandism was aimed at. The Colporteurs are not, and cannot be regarded as aught else than as venders of the Sacred Scriptures, used both by Catholics and by Protestants;—as persons who do not avowedly set out with the stamp of this or that religion, and who do not proclaim themselves as the instruments of a Protestant Propagandism. Such being the case—and I vouch for its accuracy—were you now to withdraw the version of De Sacy from the catalogue of books which our Colporteurs have to present for the purpose of stamping,—were you to make up this catalogue solely of Protestant versions, I can assure you that in three-fourths of the Departments at least they would not obtain the authorizations, which thus far they have obtained with so much ease.

(2.) It would, moreover, augment the difficulties thrown in our way by the Romish clergy. These do all in their power to prevent their parishioners from purchasing the Scriptures: they would, in such a case, increase their efforts, and, it is quite evident, with increased success, when able to say that the work of the Colporteur does in any way concern the Roman Catholics, but only the Protestants, since the books offered by them were of the Protestant version only.

(3.) It would further increase the difficulties on the part of the purchasers. Although, in France, there are no prejudice against the Evangelical religion, there is in many minds a serious prejudice against an official Protestantism. In order not needlessly to offend a population who have been brought up as Roman Catholics, our Colporteurs present themselves as Christians,—as men who practise the religion taught in the Book which they sell. This procures them an easy access everywhere. The Scriptures are purchased, and in my forthcoming quarterly Report I shall acquaint you with some particulars of the good effects which are produced by these distributions, even when it is the version of De Sacy that is circulated. Verily, can the suppression of the distribution of this version be even thought of?

I am well aware that some of your countrymen, who have interested themselves in the distribution of copies among the soldiers, have written to you to the effect, that there was not the least difficulty in distributing copies of the Protestant version. What was thus said on this subject was quite correct. But please bear in mind, that nothing can be concluded from such a special case that could in any way invalidate what I have said above. In fact, these distributions among the soldiers were carried on gratis, or at very reduced prices; so that in almost every case the book supplied was considered as a present. Now those who were thus favoured would have given evidence of very bad grace had they not accepted, without remark or objection, the Book so freely offered to them. And further, all these soldiers were completely beyond the influence of the Priests, and nearly all of them were unaware that Martin and Ostervald were Protestants.

About the same time, Mr. Kirkpatrick, Depository for the Society in Brussels, wrote:

CONCERNING the dissemination of De Sacy's version of the Scriptures in Belgium, I beg to state that I do not think the time has yet come when such distribution can be dispensed with altogether. At present, as you will have noticed by our accounts, the circulation of Protestant versions in this country

far exceeds that of the Roman Catholic Scriptures. Yet there are many conscientious Catholics who willingly receive the latter, when they would on no account open a book with the name of David Martin on the title-page.

I believe that an immediate and entire withdrawal of De Sacy's version from our distributions would be very injurious to our work, nor do I think that such a withdrawal would be possible at the present moment.

The reading of De Sacy's frequently leads to inquiry for the Protestant version. De Pressensé writing to the Committee, says: "Since the question relating to the circulation of the version of De Sacy has so much occupied the attention of the Committee, I have endeavoured, as far as this was practicable, to collect information as to the number of Protestant Bibles which have been applied for after reading the New Testament of De Sacy. While certainly keeping within the limits of what is really the case, I can state that for the last quarter, for instance, the number had exceeded 200 copies. And judging from the declaration of all the persons who have arrived at such a decision, it is quite positive that these Bibles would not thus have been applied for if the New Testament of De Sacy had not in the first instance been supplied."

X. The nations of Europe that about 300 years ago became Protestant, continue so. Those that were Roman Catholics then, are so still. If these versions are to be at once and totally discontinued, what can be done? In some of these countries the preaching of the Gospel is (or until lately was) interdicted. In some a tract could scarcely be given away; but in all these countries the Word of God can be circulated. Should anything be done to hinder its circulation?

XI. It might be shewn by the testimony of the Foreign Agents of the Society that, if in all countries the circulation of these Vulgate versions were immediately withdrawn, other parties would, in certain places at least, where a desire to obtain the Scriptures has been formed, introduce these very versions with the Apocryphal books, and accompanied by notes, the character of which notes may be easily guessed. The present circulation of these Vulgate versions is, therefore, excluding other copies with the Apocrypha and notes.

XII. The example of our Blessed Lord and Saviour in quoting exclusively (so far as his recorded words are given) from the Septuagint, as well as the example of the Apostles, warrants the Bible Society in circulating these versions, even though less perfect than others. Before the argument is given, I may shew how the Committee regard it. They say:

The conduct of our Lord and his Apostles, in using the current version of their times, the Septuagint, to the evident passing by, in some instances, of the Hebrew text, is entitled to notice. It is well known that there are citations from the Old Testament in the New, which are not found in the Hebrew, but are extant in the Greek. Our Lord, by His divine wisdom, might in-

stantaneously have produced a new and perfect translation, or have commissioned His Apostles to do the same; yet for many years no such work was executed; they continued to use the old version. This practice, it is conceived, will go far to justify the adoption of current or universally-received versions, when they are the only ones that exist; and even to give countenance to the persuasion, that there may be good practical reasons for not attempting to force the circulation of versions, which we may yet regard as more perfect.

The Earl of Shaftesbury's Protestantism and piety are doubted by none. More than twelve years ago, when Messrs. S. and M. knew nothing of this controversy, he thus defended the circulation of these versions and gave his reasons.

Every one must regret the circulation of faulty, or simply imperfect translations of the sacred volume; but the question before us is not so much what we wish to do, as what we are able to do; and the use of imperfect versions, and even of versions with obvious errors, is not (if the truth predominate in them) to be at once rejected. The Apostles quoted freely from the Septuagint, and spoke of it as the word of God, though in some places it is doctrinally doubtful, and in many, the Greek rendering has little or no resemblance to the original Hebrew.

Yet these considerations should be set aside, could we find more faithful versions that the people would receive, and the authorities permit, with equal favour. But the question seems reduced to the alternatives—either the continued use of these versions, or the almost total exclusion of the Scriptures from many parts of the Continent. Take the case of France. The letter of M. de Pressensé is of unusual value in illustration of this, and has, I confess, produced a deep impression on my mind. He shows clearly that it is to the circulated versions that we must, under God's providence, attribute the great religious movements throughout the empire, that none but these versions will be permitted by the Clergy and the *Prefets* and to offer the Protestant Scriptures would be to invite refusal from the people, prohibition from the magistrate, and the suppression of Bible colportage in the several Departments.

So far as I can judge (I speak, of course, with much diffidence), not any of the errors are of vital importance, and some are mere blemishes. Still the dissemination of versions with such defects might be reasonably objected to if the Society were engaged in printing and circulating detached texts and selected passages; but they print and circulate the complete Scriptures, so that one part may be explained by another; and no one would undertake to assert, that, whatever errors it may contain, the truths necessary to salvation cannot be found, and easily found, in the entire version of De Sacy.

The experience of the wise and pious promoters of the Society for Irish Church Missions to the Roman Catholics concurs with that of M. de Pressensé. They ascribe the great revival of religion in Ireland to the circulation of the Scriptures among them; but those Scriptures are chiefly in the Douay version, a version far more questionable, in many respects, than that by De Sacy. And yet it has effected these grand results!

I cannot put the argument drawn from our blessed Saviour and the Apostles' use of the Septuagint better than by giving the following extract:

"We contend that our course is as lawful as it is expedient; and that it is justified, not only by the absolute necessity of the case, but by the exam-

ple of our Lord and his Apostles, in their sanction of the Septuagint Version; who, finding that version in general use, were satisfied to adopt it, and often to quote from it important passages, even when they differ materially from the Hebrew Text.—Nor was this done only when Gentile Churches were addressed, where the Hebrew language was unknown. St. Paul addressed the Epistle to the Hebrews to his countrymen: St. James wrote to the twelve tribes scattered abroad: St. Peter directed his Epistle to his brethren of the dispersion. These Jewish brethren might be supposed to have some jealousy for the integrity of the Hebrew Text: yet it is in these very Epistles that we have the quotations from the Septuagint which differ most from the Hebrew,—Hear our own venerable translators, with reference to the Septuagint: “It is certain that that translation was not so sound and so perfect, but that it needed, in many places, correction; and who had been so sufficient for this work as the Apostles, or Apostolic men? Yet it seemed good to the Holy Ghost, and to them, to take what they found (the same being for the greatest part true and sufficient), rather than, by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a translation to serve their own turn, and therefore, bearing witness to themselves, their witness not to be regarded. This may be supposed to be some cause why the translation of the Septuagint was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned; no, not the Jews. The Seventy did many things well; but yet, as men, they stumbled and fell; one while through oversight, another while through ignorance; yea, sometime they may be noted to add to the Original, and sometimes to take from it.” And then, it is not, as some would have us believe, that the Apostles only quoted from the Greek versions of the Septuagint, when it substantially agreed with the Hebrew Text, for they gave their sanction to the version as a whole. When the Apostle reasoned at Thessalonica three Sabbath-days out of the Scriptures it must have been out of the Scriptures in this version, for no other language than the Greek would have been understood. And so, when he writes to the Gentile Churches of Rome, Corinth, and Galatia the Scriptures to which he so frequently refers must have been the Scriptures as given in this very version, which alone would have been intelligible to them. Yet further, when he speaks of the Holy Scriptures able to make wise unto salvation, in which Timothy, a native of Asia Minor, had been so well instructed from his very childhood, it is difficult to believe that he had ever read them in any other form than in the Greek version of the Septuagint. These remarks apply with tenfold force to the Vulgate and its versions; whose occasionally imperfect or incorrect renderings are not to be compared with the corrupt state of the Septuagint, (at least as it has come down to us,) in which so much is wanting, and so much has been added to the genuine text of Scripture.—There is, moreover, a consideration altogether lost sight of in the discussion of this subject; namely, that our Roman-Catholic versions bear their own impress—and are given, not as direct translations from the Greek and Hebrew, but simply as translations from the Vulgate. Such being the case, there is no deception practised on those for whom they are provided; and at the same time, there is nothing by which we commit ourselves, or become pledged for the perfect and unexceptionable character of the translations throughout.

The reader can now judge, not only on the “Reasons of exception” to the Bible Society by the Reverend Gentlemen; but on the nature, and in some measure, the extent of the misrepresentation employed. And yet he does not know all. One would have to visit Wallace and hear how one of the writers has spoken of some of the efforts of the

Society as the "Devil's Work," and the Vulgate versions, or some of them, as the "Devils old rags." This, and more like this, which for virulence is unsurpassed by Pope Pius Bulls has been publicly spoken in God's house. But I will not further advert to it except to say that if denied I am prepared with proof. But to return to the pamphlet. The work of exposing so much misrepresentation has not been pleasant. I would have shrunk from it had not a sense of duty impelled me to the task. When glancing at the pamphlet last July, my intention was formed, that if no particular measures were taken to circulate it, I would take no further notice of the production than to expose its misrepresentations at meetings in the localities where it might have been circulated. I had repelled the previous assaults of the same gentlemen, and I thought it inexpedient to attract particular notice to this attack. But when I saw the pamphlet advertised month after month, when I learned more and more of its gratuitous circulation, when I heard from some who had received it that they had misgivings which they wished removed, when I learned that its circulation was, to some extent, injuring the interests of the Bible Society, I hesitated no longer, but in the limited time I have been able to snatch from the numerous duties devolving on me, have written this defence—FOR WHICH I AM ALONE RESPONSIBLE.

One object Messrs. Sutherland and Munro have had in view has been to form Societies in connection with the Scottish, by injuring or even breaking up existing Branches in connection with the British and Foreign. In *Wallace, Pugwash, Rogers Hill* (or *Scotsburn*), and in *River John*, this has been effected. The Report of the Scottish National Bible Society for 1868, gives Branches or Auxiliaries in all these places.

Now, in *Wallace*, a Branch Society connected with the British and Foreign existed 50 years ago. In *Pugwash* a similar Society existed at least about 20 years ago. Mr. Munro, by such statements as are given in his pamphlet, and even by worse, has done his best to break up both. In *River John* a Branch Society has existed more than 40 years. It has been considerably injured by the attempt to form one connected with the Scottish Society. Since these sheets were in the press, a friend in that Village has written me that the President of the Scottish Society there had himself put up in *River John* several printed bills of which the following is a copy :

NOTICE.

The Rev. Alex. Sutherland, of Rogers Hill, will deliver a Lecture in the Presbyterian Church, on Tuesday, the 23rd inst., at 7 o'clock, on the circulation of Romish Errors by the British and Foreign Bible Society, and the duty of circulating the pure word of God.

The Lecture will be a vindication of the Pamphlet lately published. River John, Feb. 15th, 1869.

The meeting was held, and the Bible Society was charged "with being CORRUPT as Rome is CORRUPT" and as "Luther had left Rome

on account of *its* CORRUPTION," so had the Lecturer "been compelled to separate from the British and Foreign Bible Society, &c., &c."

In Rogers Hill a Branch of the British and Foreign had been formed years ago. It has been (in the mean time at least) broken up.

Now, we had division enough in Nova Scotia before. There was no necessity for introducing a new element. But in three of the *four* places (of River John I will not speak) misrepresentation was freely employed to produce the change—the nature of the misrepresentation employed may be judged by the pamphlet.

About five years ago, I introduced the claims of the British and Foreign Bible Society among a Presbyterian community in this Province where nothing had been previously done for any Bible Society. A Branch was formed. Liberal subscriptions were obtained and forwarded to Halifax year after year. Last November I paid my accustomed visit, and received just one dollar. The Colporteur employed by the National Bible Society had some months previously visited the place. This of course was all right. But he held a meeting, delivered an address, what statements he made, or what arguments he employed, I cannot tell, for I never inquired; but he appointed collectors, and sent them round to gather up subscriptions for the National Bible Society of Scotland. This, I think, is to be regretted. The Directors of the Scottish Society cannot approve of such doings. In their Report for 1865, referring to the British Colonies, and Nova Scotia particularly, they say: "The general cause of Bible diffusion is already warmly advocated and supported there in connection with the British and Foreign Bible Society, with whose work the Directors would not attempt to interfere." In the Report for 1866, again referring to Nova Scotia, &c., they say; "Proposals, however, have sometimes been made, that Auxiliaries should be established where the Directors have not felt themselves free to encourage such a movement. If Auxiliaries already exist in connection with the British and Foreign Bible Society, they have no wish to interfere with a kindred Association, to which the world stands so deeply indebted, and in whose continued prosperity they rejoice." And in the last Report issued, after mentioning Nova Scotia, Prince Edward Island and Cape Breton these words are added: "The Directors can only repeat their wish to avoid here, as in all their other operations abroad, any interference with the interests of the British and Foreign Bible Society."

The writer of these pages cherishes the most kindly feelings towards the National Bible Society of Scotland. Were its friends here to form Societies in connection with it in places where there are no existing Branches of the British and Foreign, and no contributions are sent; he would thrust his hand into the fire rather than try to injure such Societies, or divert their funds to the British and Foreign Bible Society. There are some such places in Nova Scotia, but in none of them—so far as known—has any effort been made to form Auxiliaries connected with the Scottish Society. Only in

parts of the Province where there were Branches of the British and Foreign, have attempts been made to introduce the National, and this by partially or wholly withdrawing funds from the British and Foreign.

The writer has done what he could to oppose this. As a Presbyterian, he has appealed to Presbyterians—not to isolate themselves from the common platform on which all evangelical christians meet. He has told them of the almost world-wide work of the British and Foreign Bible Society. He has reminded them of what the Society did for the Highlands of Scotland by the large grants of Gaelic Scriptures, when the Word of God in that language was very scarce. He has spoken of the great obligations under which Nova Scotia, and Presbyterians in Nova Scotia, have been, and are, to the British and Foreign Bible Society. He has quoted the fact (recorded in the Memoirs of Dr. McGregor) that in 1807, there were not in all the hundreds of Gaelic-speaking families in Nova Scotia *four* Gaelic Bibles; and when the Society in London got the intelligence they sent out 500 Gaelic Bibles and 800 Testaments, one half for Nova Scotia the other half to Canada. The writer moreover has spoken of the work of Bible circulation in this Province. How, the Halifax Society (aided from London) had years ago employed one after another to go through the thinly settled parts of the Province with the word of life: selling it at a cheap rate to families able to buy it, and *giving it* to families unable to purchase it, and who either had not a Bible, or but part of the Word of God. The writer has told how that in a few years, besides thousands of copies sold, *he has supplied more than 400 families, who either had no Bible, or but a portion of the Word of God.* Moreover, though other Colporteurs had years previously been employed in Nova Scotia, *none* were empowered to *give* the Scriptures to a destitute family. In point of fact, some of these Colporteurs, though they sold Bibles, came to families without one, and *left them as they found them* because they were not permitted to *give* a copy away.

The writer has spoken of the great obligations under which Presbyterians in Nova Scotia are to the British and Foreign Bible Society, for having so frequently printed portions of the Scriptures for their Missionaries,—for the liberal grant of £500 stg., made when the Anneiutem New Testament was finished; and on the obligations under which, in all probability, Presbyterians will still be placed for further printing the Scriptures for their Missionaries. On these grounds the writer, as a Presbyterian, has appealed to Presbyterians, not to break up existing Branches of the British and Foreign Bible Society, by introducing a new one. That the old is as worthy and as much deserving, support as ever; that the circumstance of the new Society printing the Psalms and Paraphrases, which the other from its constitution cannot, is no reason why, a

new element of division should be introduced: *there being no difficulty whatever in getting a sufficient supply of Bibles with the Metrical Psalms and Paraphrases.*

And the writer now appeals to the directors of the Scottish National Bible Society, if he did wrong—nay, if, as having been for many years now the Agent of the Society in this Province, he could have done less? May he then respectfully request the directors of the Scottish Society to frown down in the most decided manner the (now exposed) attempts made to injure the British and Foreign Bible Society in Nova Scotia?

May I ask the reader to help on, by every means in his power, the great work of the British and Foreign Bible Society? It is, I believe, Christ's work which that Society is doing, and therefore you should—if you do not already—aid it. The following "brief view," issued by the committee last May, will give an idea of the work God has honoured it to do:—

"THE BRITISH AND FOREIGN BIBLE SOCIETY was established on the Seventh day of March, 1804.

Its sole object is the circulation of the Holy Scriptures, without note or comment, both at home and abroad. The copies circulated in the languages of the United Kingdom must be those of the Authorized Version alone. In other countries, the best ancient or received Versions are printed; and in the case of new translations, all practicable means are adopted in order to ascertain their strict fidelity and general merit.

In order to accomplish so great a work as the distribution of the Bible in all lands and in all languages, it is necessary to combine, as far as practicable, the exertions, the liberality, the learning, and the piety, of all Christian people. The Constitution of the Society is so framed as to admit the cordial co-operation of all persons favorable to its object. The Committee, by whom the proceedings are conducted, consists of thirty-six laymen, six of whom are foreigners resident in London and its vicinity: of the remainder, one-half are members of the Church of England, and the other half are members of other denominations of Christians.

The commencement of the Society was small, its progress gradual, but, by God's blessing, its success has been truly wonderful. This will be seen by the following statement—

(i.) The Bible Society, formed in London in 1804, soon became the parent of many others. At the present time, the SOCIETIES in connexion with it are—

In Great Britain	- - - - -	4123
In the Colonies and other Dependencies	- - - - -	1273
		—5406
Ireland has	- - - - -	508
Foreign Societies, with Branches, about	- - - - -	4000
		—
Making a total of about	- - - - -	9914

(ii) When the Society was first established, the TRANSLATIONS of the Bible, in whole or in part, may have been about FIFTY; but since that time the number has greatly increased. There are now ONE HUNDRED AND EIGHTY-TWO *Languages or Dialects* in which the Society has promoted the Distribution, Printing, or Translation of the Scriptures,

Directly	- - in 138 Languages or Dialects	- } Total 182.
Indirectly	- - in 44 ditto	- }

The number of *Versions* (omitting those which are printed in different Characters only) is 220. Of these, 168 are Versions prepared since the year 1804.

- (iii) The CIRCULATION of the Scriptures shews also a great increase;—
 During the first four years the number was - 81,167 copies.
 Last year alone, at home and abroad - 2,400,776 "
 The total from the commencement - 55,069,865 "

Other Bible Societies, aided in former years by grants from the funds of the British and Foreign Bible Society, have been instrumental in distributing more than Forty-one Millions more; so that the circulation, by means of these combined Societies, amounts to upwards of NINETY-SIX MILLIONS of copies of the Holy Scriptures, in whole or part. It is not too much to say, that by the translation, printing, and circulation of the Bible, within the present century, the Records of inspired Truth have been rendered accessible to about SIX HUNDRED MILLIONS of the human family.

Such is a brief summary of the operations of the BRITISH AND FOREIGN BIBLE SOCIETY. These statements are given, not in the spirit of self-boasting, but with humble thankfulness to that gracious God, who has condescended to employ the Society to do His work, and thereby to accomplish His purposes—

RECEIPTS AND EXPENDITURE.

RECEIPTS DURING THE PAST YEAR:—

For the General Purposes.....	£93,898	6	3
For Bibles and Testaments....	£85,819	17	11
For India and China.....	£1,186	13	5
For Building Fund.....	£5,029	7	0
For Paris Exhibition Fund.....	£663	9	6
Total —————	£186,597	13	1

EXPENDITURE:—

During the past year.....	£200,879	8	8
Engagement to the present date.....	£112,027	17	7
Expenditure from commencement.....	£6,365,926	1	10

FUTURE EFFORTS.

If it was originally necessary to form such a society, it has become doubly imperative to perpetuate its labours, and to extend them, if the expectations that have been raised are to be realized, and that trust faithfully discharged, which, in the good providence of God, has devolved upon the Society. Christian Ministers at home, and Christian Missionaries abroad, are looked to it for supplies; and many who are engaged in the work of Education rest their hopes upon it, as the means of affording religious instruction to the young;—and shall they ask in vain? Never were there such openings for the introduction of the Scriptures, in every part of the world. The Society still stands in need of the unremitting exertions of its friends, for the accomplishment of its high and sacred purposes. In the emphatic language of a former Bishop of Calcutta, it may now be said, with greater emphasis than ever, that "India, with its millions, waits for our labours." China, with its countless population, has received, during the past year, One Hundred and Seventy Thousands copies of the Scriptures, Central Europe more than Six Hundred Thousand copies, Northern Europe One Hundred and Sixty Thousand copies, and France more than Ninety Thousand copies. Italy has received nearly Forty-nine Thousand copies in the same period, making a total of about 270,000 copies in eight years. Turkey is largely indebted every year to the Society for a liberal circulation of the Scriptures in nearly thirty languages. Africa, North, South, and West, the Islands of the Pacific, New Zealand, Australia, Madagasca, the vast Provinces of British North America, Mexico, South America, the West Indies, and other portions of the

world are deriving from the Society, a constant supply of the word of God adequate to meet the increasing demands that arise. In nearly all these countries enlarged operations are either commenced or contemplated.

We must not forget that other influences are abroad. Romanism is compassing sea and land to make its proselytes, even from our Protestant communities and our Missionary settlements; and on the other hand Infidelity is fearfully at work to corrupt all private morals, to overturn the social system, and to destroy the best hopes of man. Who then, can think of the past labours or present prospects of the Society, and at the same time remember his own fleeting opportunities for usefulness, without remembering the divine injunction—"Whatsoever thy hand findeth to do, do it with thy might!" "Work while it is called to-day: the night cometh wherein no man can work?"

The concluding request to the friends of the Bible is:

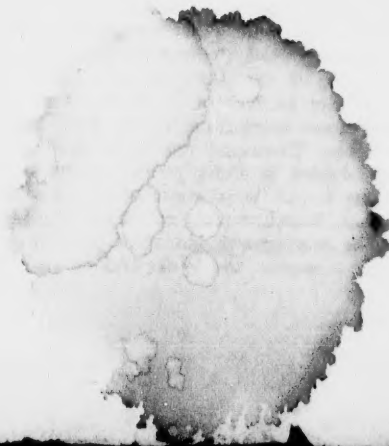
GIVE ALL YOU CAN SPARE YOURSELVES;

OBTAIN WHAT YOU CAN FROM OTHERS;

PRAY FOR THE SUCCESS OF THE SOCIETY;

and in doing so, you will not only perform a duty, but enjoy a privilege, remembering the words of the Lord Jesus:

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."



ERRATA.

- Page 8, line 3, for "ten" versions read "two" versions.
" 10, " 3, for "contrasts" read "contrast."
" " 16, for "Pereira's Bible" read "Almeida's Bible."
" 24, " 24, for "their" read "there."
" 27, " 43, for "proposition" read "preposition."
" 81, " 4, for "Matt. xvi. 28" read "Matt. xxvi. 28."
" 85, " 34, for "passages are" read "passages are given."
" 40, " 12, for "Douager" read "Douay."